THE

BRITISH CRITIC,

For APRIL, 1801.

Αἰσχρὸν κρίνειν τὰ καλὰ τῷ πολλῷ ψόφῳ. ARISTOPH.

Judge not of fair and good by common fame.

ART. I. *A Collation of the Hebrew and Greek Texts of the Pſalms: in order to Account for the Variances between them, and thereby eſtabliſh the Authenticity of the one, and the Fidelity of the other. By John Reeves, Eſq.* 8vo. 286 pp. 8s. Payne, &c. 1800.

THE legal and political character of the author of the work before us has long been univerſally known, and juſtly appreciated by the public. He now appears advantageouſly in a new light: and ſeems to have transferred all that ſoundneſs of principle, that ſolidity of judgment, and that undaunted ſpirit which diſdains to ſuppreſs its genuine ſentiments, from ſubjects of law and politics, to thoſe of biblical criticiſm.

The work conſiſts of two parts; a long dedicatory Epiſtle to Mr. Pitt, conſiſting of 64 pages, and the Collation itſelf, which extends from p. 64 to p. 286. The Epiſtle is replete with maſculine good ſenſe, and ſound erudition; and we conceive that we cannot better conſult the amuſement and edification of our readers, than by quoting thoſe paſſages, by the peruſal of which we ourſelves have been particularly gratified. The addreſs to Mr. Pitt opens thus:

"The printing of the Holy Scriptures being one employment of the King's printer, I determined, as ſoon as I ſhould have an intereſt

in that concern, to ſet forward ſome Biblical works, that would be uſeful not only to Engliſh readers, but to ſcholars, and thus ſerve at once the cauſe of literature and religion. A ſpecimen of one of theſe deſigns, I had the honor of laying before you, ſome months ago. Out of that deſign has ariſen this COLLATION of the Hebrew and Greek texts of the Pſalms; which I now beg leave to preſent you. You, Sir, are the perſon, by whoſe advice His Majeſty was pleaſed to confer upon me the ſituation, where I thought ſome ſuch duty as this was incumbent upon me; and it is to you I wiſh to manifeſt my endeavours, at leaſt, to fulfil ſuch duty in a ſuitable manner." P. 3.

Mr. Reeves then proceeds to ſtate the object of his preſent undertaking, and to diſcuſs ſome of thoſe important queſtions with which it is connected; and we merely do him juſtice, when we declare, that if he had devoted his whole life to Hebrew literature, he could not, according to our judgment, have written in a more ſcholar-like manner, or treated his ſubject with greater clearneſs, or more peculiar felicity of illuſtration.

"It is intended, in the following inquiry, to reconcile the Septuagint tranſlation and the Hebrew text, by accounting for thoſe variances, that appear ſometimes ſo conſiderable, as to raiſe a doubt, whether the one could ever be meant as a verſion of the other: and the view propoſed is, to vindicate the fidelity of thoſe tranſlators on the one hand; and on the other, no leſs to eſtabliſh the authenticity of the Hebrew, on the credit of thoſe very witneſſes in its favour.

"The Septuagint tranſlation of the Pſalms ſeems to have been made with the moſt ſcrupulous attention to the Hebrew. The tranſlators have not contented themſelves with tranſfuſing the ſenſe of a paſſage, but have ſhewn an anxiety to repreſent its very words and phraſeology, ſo as to make the idiom of the Greek language ſubmit to that of the Hebrew, and aſſume a form that is hardly intelligible to the readers of other Greek books, who happen not to poſſeſs the key, which a knowledge of the Hebrew would furniſh. This appears to me, after a careful compariſon of it with the Hebrew, to be the true character of the Septuagint verſion of the Pſalms. The ſame may be ſaid of much the greater part of the Old Teſtament.

"Impreſſed with this general character of the verſion of the Pſalms, it appeared to me, that the variances muſt, upon a cloſer examination, be aſcribable to ſome other cauſe, than the want either of fidelity or of ability in the tranſlators. I ſet myſelf to make this examination; and, in doing it, I attended to the following conſiderations.

"As this was a competition between two languages, to determine which ſhould give law to the other, in the inſtance of any ſuch variances as I have mentioned, I conſidered the form and genius of both, and I endeavoured to trace the probable account of their formation, and their progreſs towards improvement. With reſpect to the Hebrew, I think it muſt be allowed that, as a written language, it is extremely imperfect. Imagine, Sir, to yourſelf, any written language with half, I may ſay all the vowels, taken out of it, and that you are left to make out the ſenſe of the words from the conſonants only, impoſing upon them

them ſuch ſounds, as you, from your knowledge of the language, think at the time belong to the reſpective words. Such was the want of preciſion in the text, and ſuch the ſtate of uncertainty in which the learned tranſlators found themſelves, when the Hebrew Scriptures lay before them for tranſlation: they were, according to my belief, without any vowel points; and theſe were to be ſupplied by the knowledge and experience of the tranſlators.

"Theſe tranſlators knew the language, it is true; but they knew it from ſtudy, and as a dead language, aſſiſted by the traditions of their ſucceſſive doctors and ſcribes. The Hebrew had ceaſed at that period to be vernacular; another language had riſen up in its place, during the captivity at Babylon, and had obtained more generally amongſt the nation, as the generation of the firſt captives paſſed away. This was probably not pure Chaldee, but a mixture of that and of Hebrew. This mixture of languages, no doubt, increaſed when they returned to Judea; in the neighbourhood of which was ſpoken a dialect of the Chaldee, called in after times the Syriac. As the common language of the Jews, by theſe foreign acceſſions, departed more and more from the language of their forefathers, a knowledge of the ſacred text became more difficult to be preſerved.

"The difficulty conſiſted principally in determining, what vowel ſounds ſhould be added to the written conſonants of the text: this ſupply was needed, not only to diſtinguiſh one word from another, where the conſonants were the ſame, and the difference only in the vowel ſounds, but alſo for the much more general purpoſes of language: for what is a mere language of conſonants? It is only the ſkeleton, which wants the vowels to make the fleſh, the nerves, and very form of language; to give it motion, and endue it with grammatical utterance. For theſe neceſſary aids towards underſtanding the ſacred text, the tranſlators depended upon their memory, and the habitual knowledge, which all Jews muſt have poſſeſſed, derived from tradition, without any written marks to determine their judgment. In the ſame imperfect manner, were theſe aids handed down by the ſucceſſive doctors and ſcribes, whoſe office it was to preſerve a knowledge of the ſacred volume, for the uſe of the nation; and ſo continued this ſpecies of traditionary reading, more or leſs, for ſeveral centuries. Whatever difference of opinion there may be, as to the time when the contrivance of vowel points was introduced, in order to fix and preſerve this knowledge with more preciſion, it is generally agreed among all thoſe, who have written upon this ſubject (with very few exceptions), that they were not brought to perfection, and to the ſtate in which they now are, till five or ſix hundred years after Chriſt, by the MASORITES, the learned men of the famous ſchool at Tiberias; and ſome place the æra of this final improvement, ſo low down as eight hundred years after Chriſt.

"We have little of hiſtory in this queſtion, and we are left to ſupply it, as we can, from probability and the nature of the thing. I own, it ſeems to me probable, that ſo great a work as that of adding vowel points to the whole of the ſacred volume, and thereby fixing the grammar of the language, was not performed at once, and by one ſet of men. It is only after the concurrent labours of many others, and a

general acquieſcence in certain leading principles, and in a courſe of reaſonable uſage, that a body of academicians can obtain credit with a whole people. They are, I think, more ſucceſsful in procuring uniformity in old things, than in deviſing new ones. I believe, it will be found, that ſuch a ſeal from eſtabliſhed authority, is rather to cloſe ſome debated queſtion, and give currency to what was tolerably well known before, than to impoſe upon the public at once, a contrivance wholly their own, however ingenious, uſeful, and praiſe-worthy it may happen to be.

" Many have been the debates upon this learned labour of " The Men of Tiberias," as the Jewiſh writers ſometimes emphatically call them. The vowel points, and the whole ſyſtem of grammar that has ariſen out of them, have been drawn into queſtion: they became matter of great and ardent controverſy among learned men in the ſeventeenth century. In our times it has grown more faſhionable to think, that the Hebrew language is in a better ſtate for ſtudy, when ſtripped of all the appendage of vowel points: it is thought to be then clear of every bias, which has been given to the ſenſe by the Jewiſh contrivers of thoſe marks, and, in this form, to be laid more fairly before the Chriſtian reader: an opinion which has recommended itſelf by its plauſibility; but much more by the eaſe it procures to the learner, who thereby finds a ſmoother entrance into the language, than if he had to maſter the difficulties occaſioned by the vowel points, whether in the mere reading, or in the grammar. In arguing on that ſide of the queſtion, it has been too much the habit to aſperſe the inventors of vowel points, as if the whole deſign was a plan for making obſcure what was plain, and rendering difficult what was eaſy; in order to raiſe a myſtery, and a ſort of Jewiſh property, out of the Scriptures; which were intended by the Divine Author of revelation for the inſtruction of all the world." P. 4.

The following pages are pregnant with judicious obſervation. In them the Jewiſh and Greek methods of alphabetical writing are well deſcribed, and contraſted with ſingular felicity.

" But many years before the Jewiſh Rabbies and Scribes had completed their uſeful labours in the ſchool of Tiberias; perhaps, indeed, many years before their predeceſſors had begun the method of fixing the interpretation of Hebrew by vowel points; another interpretation of this ancient volume had been made by a ſet of learned Jews, under the patronage of royal authority: I mean, the tranſlation into the Greek language, made, as is reported, by certain Jews at the command of PTOLEMY PHILADELPHUS, about 277 years before Chriſt; which, from the number of perſons ſuppoſed, according to ſome relations, to have been employed, is called the SEPTUAGINT TRANSLATION, or Tranſlation of the SEVENTY.

" The Greeks, who are ſuppoſed, and not without ſemblance of probability, to have derived the art of alphabetical writing, either mediately or immediately from the Jews, had, long before the time of this tranſlation, improved that valuable invention, in a manner which their maſters, for certain reaſons, could not, or would not, permit them-

themſelves to attempt. They had, as we all know, a method of writing, which conveyed in radical written characters, the vowels no leſs than the conſonants; ſo that their language conveyed its meaning as fully and completely in writing, as it did in ſpeaking; and though there might, in the one caſe, as well as the other, be a doubt about the meaning, there could be none about the identity of a word in the Greek language, when fairly put into writing.

" If we endeavour to conjecture about the reaſons, that kept back the Jews from making the ſame, or like advance, in improving their method of alphabetical writing, we ſhould recollect, that the five books of Moſes, the earlieſt ſpecimens of alphabetical writing, were written, and in the poſſeſſion of the whole Jewiſh nation, many years before the Greeks had any uſe of letters at all. When theſe received from the Jews this invention, they took it as the Jews practiſed it. Their firſt writing was probably without vowels, like the Hebrew; the firſt improvement might be to conſider as vowels thoſe letters, which the Jews have ever refuſed to acknowledge as any other than quieſcent letters, or aſpirates, that muſt have a vowel annexed to them, before they can be brought into utterance. They might next proceed to contrive the preſent vowels, with that happy faculty, which they afterwards diſcovered in all the arts and ſciences, that have ſince contributed to the uſes, and pleaſures of life. We have no evidence of their manner of writing earlier than the works of HOMER; nor do we know in what preciſe form theſe came out of the hands of their venerable, and juſtly celebrated author. As a ſpecimen of orthography, they cannot, I ſhould think, be carried back further than the age of *Piſiſtratus*, who reduced them to their preſent order; at which time, it ſhould ſeem, the Greek orthography was completely ſettled, as it has ever ſince continued. This was about the year 560 before Chriſt, at which period Daniel was propheſying, and more than nine-tenths of the Hebrew Scriptures were completed.

" In the mean time, the Jews appear not to have made any improvement whatſoever, in their mode of writing. By the nature of their polity, as well as their religion, the mind of every Jew was conſtantly fixed on the writings of Moſes: " The words of this Law" were to be ever uppermoſt in their thoughts, and they were to be fixed in their memory by tranſcribing, as well as by repeating. This habit, and the veneration always entertained for their great lawgiver, muſt have kept the whole nation of Jews irrecoverably fixed to the mode of writing uſed in the Pentateuch; and this grand authority, no doubt, amounted, in their minds, to an abſolute prohibition upon all thoſe improvements, which the Greeks felt themſelves at full liberty to make. All the prophets after Moſes, confined themſelves to the mode of writing tranſmitted to them by their lawgiver; who, as they believed, either deviſed it for the purpoſe of writing the law, or received *it from the very author of the law himſelf**; either of which circumſtances was ſufficient to conſecrate this divine gift in its native form; and to forbid any alteration in it, whether by adding, or diminiſhing. In

* Hardly ſo, being ſo imperfect.

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conſequence of which, there is this peculiarity in the ancient volume of Scripture, that it has one, undeviating, uniform orthography, from the beginning to the end; this compenſates, in ſome degree, for the improvement which might have been made in the later of thoſe writings, by the advantage reſulting from their being all formed on a ſingle plan, and their all mutually aſſiſting in the interpretation of one another.

"It was not only in the vowels, that the Greek language thus lent its aid to ſupply the defect of the Hebrew: this ancient writing had another defect, which, however, may be conſidered as a mark of ſimplicity, very natural and fit in the firſt attempt to form alphabetical writing. Many letters in their alphabet have ſo near a reſemblance, as to be eaſily miſtaken for one another, both in reading and in writing. The firſt quality in an invention like this, muſt have been the facility of learning and teaching. This ſeems to have been particularly regarded in the formation of the Hebrew letters; for a ſingle ſtroke, either by lengthening, or repeating, or reflecting it different ways, will form the two-and-twenty letters of this alphabet; it is found, upon an analyſis of all the letters, they are formed by different modifications of the letter jod. But this quality of ſimplicity ſeems unfavourable to diſcrimination; and the Hebrew writing has, in conſequence of it, failed of that diſtinctneſs, which is abſolutely neceſſary to preciſion in writing.

"Another circumſtance in Hebrew writing, which expoſes it to be miſunderſtood, is the ſhortneſs of the words; their radical words conſiſting rarely of more than three letters, and ſometimes only of two. If both, or one of theſe letters ſhould happen to be a ſimilar one, the identity of the word becomes ſtill more difficult to be preſerved, and much more ſo, than that of any word, in any of the languages, with which we are commonly acquainted.

"For this ambiguity, ariſing from the ſimilar letters being miſtaken, one for the other, in tranſcribing or in reading, the Maſorites have found no remedy, and it remains to the preſent day. But the interpretation into Greek by the SEVENTY afforded a remedy even to this defect. Any word, liable to ſuch change by tranſcribing, was at once ſecured, when it had been previouſly tranſlated into a language like the Greek, which was exempt from any ſuch hazard. It might afterwards be adduced from the Greek verſion, to teſtify what the Hebrew was, at leaſt at the time of ſuch Greek verſion." P. 12.

From this principle the author deduces the peculiar utility of the LXX Tranſlation, which he has placed in a novel, and, to our minds, a very ſtriking point of view.

"Impreſſed with this comparative capacity in the two languages to preſerve, and to convey down to poſterity the matter, of which they were made the depoſitaries, I have been uſed to look up to the Greek tranſlation by the SEVENTY, as a work of the higheſt importance. It is a verſion which fixes the words and ſenſe of Scripture, at a period full 700 years, (and according to ſome accounts 1100 years,) earlier than the Maſorites of the ſchool at Tiberias fixed it, by their method of

of pointing. It was in public uſe during the whole of that period; firſt among the Jews, and, after the preaching of the Goſpel, among Chriſtians; and it is diſtinguiſhed, beyond all other interpretations of the original Hebrew, by one very particular ſanction that has been given to it; I mean, the reference that evidently appears to have been made to it by the Evangeliſts and Apoſtles in the writings of the New Teſtament. This example was followed by the earlier fathers, moſt of whom were unacquainted with Hebrew; notwithſtanding their zeal for the Word of God, they did not exert themſelves to learn the original language of the Sacred Writings, but acquieſced in this Greek repreſentation of them; judging it, no doubt, to be fully ſufficient for all the purpoſes of their pious labours.

"Looking back to the period, during which this work has been uſeful to the cauſe of Religion, eſpecially ſince the preaching of the Goſpel; and conſidering the nature of the ſervice it has performed, in the light in which I have juſt deſcribed it, I have, in my own mind, been diſpoſed to rank it (in one point of view) in the ſame claſs with the work of the Maſoretical ſchool at Tiberias. Theſe learned perſons, beſides the pointing of the text with the vowel marks, and forming thereon the preſent ſyſtem of Hebrew grammar, went alſo through the anxious labour of aſcertaining, enumerating, and regiſtering the verſes, the words, and the letters of the Hebrew bible, in order to keep a true account of the very text in the whole, and in every part of it. This they denominated a MASORA, or "tradition;" and others, from a different etymology, have called it a fence, or "hedge" to the law; thereby meaning, that it was deſigned to keep at a diſtance, as it were, all treſpaſſers, whether wilful or negligent, who might be diſpoſed to intermeddle, and diminiſh, or deface the body of the Scriptures. This is divided into the great and leſſer Maſora. It has ever been in ſuch eſtimation, and the learned perſons of Tiberias have been ſo much valued for this particular inſtance of their zeal and induſtry, that they obtained from this work their title of MASORITES; and from this the whole Jewiſh learning, which all comes from the ſame ſchool, the grammatical no leſs than this textual one above-mentioned, has obtained the title of Maſoretical. Conſidering the Septuagint verſion, and the ſtudies belonging to it, and which accompanied that volume of Scripture among the Greeks, as ſo many teſtimonies of the contents, the ſenſe, and the words of the Holy Scriptures, I am diſpoſed to look upon it in the nature of a GREEK MASORA, produced from the Greek ſchool, but having this advantage over the Jewiſh, that it is much more ancient; and, being in a language more generally talked and read, has performed more extenſive ſervice to the cauſe of religion; which entitles it to be regarded, as I think, by Chriſtians, with as much reverence and thankfulneſs, as are manifeſted by the Jews, with reſpect to the labours of their Maſoretical teachers.

"The nature of this, which I have fancied to myſelf, was a Greek Maſoretical ſchool,—its labours, its fruits, its extenſive influence,—are now almoſt forgotten; and yet, it was by means of thoſe, who were educated in this ſchool, that Chriſtian theology was taught in the Eaſtern and Weſtern Empires. The Greek Scriptures were the only

only Scriptures known to, or valued by, the Greeks. This was the text commented by CHRYSOSTOM and THEODORET; it was this which furniſhed topics to ATHANASIUS, NAZIANZEN, and BASIL. From this fountain the ſtream was derived to the Latin church, firſt by the ITALIC or VULGATE tranſlation of the Scriptures, which was made from the Septuagint, and not from the Hebrew; and ſecondly by the ſtudy of the Greek fathers. It was by this borrowed light, that the Latin fathers illuminated the weſtern hemiſphere; and when the age of CYPRIAN, AMBROSE, AUGUSTINE, and GREGORY ſucceſſively paſſed away; this was the light put into the hands of the next dynaſty of theologiſts, THE SCHOOLMEN, who carried on the work of theological diſquiſition by the aid of this luminary, and of none other. So that either in Greek or in Latin, it was ſtill the Septuagint Scriptures, that were read, explained, and quoted as authority, for a period of fifteen hundred years." P. 18.

To a ſhort, but juſt, hiſtory of Biblical Literature, from the beginning of the 16th century down to the preſent time, the learned author ſubjoins the deſign of his work.

" About the commencement of the ſixteenth century, a new order of things began to open. A curioſity for languages, and a taſte for ſound literature ſuggeſted to perſons of reſearch, to confide leſs in the ſecondary aids of ancient tranſlations, however recommended; and to ſeek themſelves the original fountain, and form their own judgment, upon the reſult of their own examination. The ſame propenſity led them to encourage new tranſlations from the Hebrew; and in theſe they willingly placed ſome of that reliance, which before had been confidently repoſed in the Septuagint, and Vulgate. When men were thus brought back to the Hebrew text, it was of courſe for the Jewiſh Maſoretical ſchool to riſe in eſtimation, and for the Greek one to loſe its aſcendancy. This change of taſte took place more or leſs, as free inquiry and learned inveſtigation were more purſued. It was moſtly in Proteſtant countries that this change of ſyſtem obtained; there the Vulgate ſunk in credit; the commentaries of the Greek and Latin fathers, not being upon the text then brought into uſe, had no longer the ſame application, or the ſame value. The text itſelf of the Septuagint, from being the reigning authority, ſunk into a ſtate of mere toleration, and ſeemed to be preſerved in that, only from ſome particular circumſtances, ariſing out of the learning of the time.

" Greek and Latin ſcholars did not feel diſpoſed to acquieſce in an entire rejection of works, which gave ſplendor to their favorite ſtudies, by ſhewing they might be highly uſeful in furthering the intereſts of religion. The cultivators of polite literature became thus the advocates of the Vulgate, and Septuagint verſions, and earneſtly wiſhed to bring them back to their former reputation. Thoſe of the Romiſh church had as much ſucceſs as they could hope, in favor of the Vulgate. This verſion maintained the ground, that their church had for many centuries allowed it, unimpaired, as far as eccleſiaſtical authority could ſupport it. The Septuagint had not, amongſt Proteſtants, a ſimilar ſupport from authority, which in all countries went to the ſide

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of the Jewiſh text, either in the original, or in the verſions recently made from it. Learned individuals, however, of ſeveral Proteſtant churches, united in upholding its credit, even in oppoſition to the Hebrew. In the early part of the laſt century there aroſe a controverſy upon the character and credit of this verſion, contraſted with the credit and character of the Hebrew; this was conducted with ſome of that heat, which unfortunately mixes too often in philological debates, amongſt men, who are ſomewhat confident in their pre-conceived opinions. This heat paſſed away with its authors; but the opinions and partialities in favor of the Septuagint, retained their ground among learned men, who were reſolved not to part with the ſatisfaction they felt, in conſidering their Greek Scriptures of the Old Teſtament, as ſomething very like an original.

" In our country, in particular, the Hebrew language has never been a regular branch of education, either in our ſchools or univerſities, to the ſame degree as Latin and Greek. A dead language, that is not learnt at ſchool, is rarely attained afterwards; and one ſo wholly unconnected with polite literature, and ſo foreign from the taſte acquired by an acquaintance with the writers of Greece and Rome, is not likely to tempt perſons, who have finiſhed their ſtudies, to put themſelves again to ſchool, merely to learn that, which has no gratifications for the ear or the taſte. Few of us are inclined to ſubmit to the diſcipline, which Jerome thought it, and which he thus deſcribes in his own caſe: *Cuidam Fratri, qui ex Hebræis crediderat, me in diſciplinam dedi; ut poſt Quinctiliani acumina, Ciceronis fluvios, gravitatem Frontonis, et lenitatem Plinii, alphabetum diſcerem, et ſtridentia, anhelantiaque verba meditarer.* Such perſons, in ſuch a ſituation, having the pride and the prerogative of ſcholars to maintain, feel themſelves awkwardly circumſtanced: they are uſed to read ancient authors in their own language; they are familiarly acquainted with the *ipſiſſima verba* of the Evangeliſts and Apoſtles in the New Teſtament; they can read in the original every thing that is eminent and celebrated; every thing that is worth reading, except only the Hebrew Scriptures of the Old Teſtament. Here the ſcholar loſes the diſtinction that belongs to learning; he is diſſatisfied with this defect in his attainments: but ſtill wiſhing to turn his Greek ſtudies to account, ſuch a perſon will take up the Septuagint, which he is deſirous to conſider in the nature of an original; and will perſuade himſelf, that, in ſo doing, he advances a ſtep further than the mere Engliſh reader of the church tranſlation. No ſooner does he attempt to compare this with the Engliſh, in the ſame manner as he has frequently compared the New Teſtament, than he finds ſome diſagreement that ſtartles him; he proceeds, and finds new difficulties: he turns to *Patrick*, *Lowth*, and other commentators, and diſcovers, that they interpret the Maſoretical Jewiſh text, and are ſilent about the Greek. Such diſappointments can only end in diſguſt; the Septuagint is thrown aſide, and, for the conſolation of the ſtudent, a ſentence of condemnation is pronounced, either on the tranſlators for want of fidelity, or on the Jews for corrupting the Hebrew. If any future attempt is made, it is likely to end in the ſame manner. I believe there are many amongſt us who have to regret theſe unſucceſsful experiments. Owing

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to ſuch diſappointments it muſt be confeſſed, that among our ſcholars, the Septuagint is a book more talked of than read; in conſequence of which, the Old Teſtament is ſeldom ſtudied, but in the Engliſh verſion; ſo that learned and unlearned are nearly on the ſame footing, with regard to this part of our Bible.

"With theſe conſiderations, as I before ſaid, in my mind, I had the curioſity to diſcover what was the real extent of the diſcordance between the Greek and Hebrew texts, by making myſelf an exact Collation of them. This experiment, I thought, would be more uſefully made upon the Pſalms, which is the moſt popular, moſt intereſting, and beſt known of all the books in the Old Teſtament. Being ſo fortunate as to know a perſon of the Jewiſh nation, who is extremely well verſed in their Scripture, and in all parts of Jewiſh learning, I ſat down with him to make this trial; the reſult of which will be ſeen in the following pages." P. 23.

We ſhall reſerve for another article ſome particular remarks on the Collations themſelves, which will lead to original, and, we truſt, intereſting obſervations on the text.

(To be continued.)

ART. II. *Des Cauſes qui ont amené l'Uſurpation du Général Bonaparte et qui préparent ſa chute.*—i. e. *On the Cauſes which facilitated the Uſurpation of General Bonaparte, and which prepare his Fall. By Sir F. D'Ivernois.* 8vo. 378 pp. 8s. De Boffe, Elmſly, Dulau, Wright, &c. 1800.

IN no period has any country undergone or cauſed ſo many revolutions as France, ſince the commencement of 1789. Sir Francis D'Ivernois, whoſe different works on the finances and internal ſtate of that Republic, we have ſo often had occaſion juſtly to recommend, has in this work inſtituted an enquiry into the two laſt violent ſubverſions of the government of that country, which he diſcovers to have been derived from the ſame cauſe as the others which preceded them: he then goes on to ſhow, that its exiſtence is not yet brought to a termination; but that it threatens the preſent conſtitution with the ſame ruin in which it has, in a ſhort time, overwhelmed ſo many others.

This ſubverſive cauſe he clearly ſhows to have been the *deficit*, or inequality of the revenue of the ſtate to its expenditure; the melancholy ſeries of events, which have taken place ſince he has written, has deprived his views of the ſubject of very little preſent importance; we ſhall here, therefore, give a methodized

methodized analyſis of the leading part of his work, the ſolidity and utility of which ſtill remain undiminiſhed.

The annual progreſs of the *deficit* he thus ſhows: in the fifth year of the Republic, the effective receipt of the treaſury amounted to 446 millions of livres; of the ſixth year, to 384 millions; that of the ſeventh, was 330 millions; and, of the eighth, to 220 millions (p. 254): the actual expenditure of the ſeventh year, amounted to 580 millions (p. 127). This evil the Councils could be prevailed upon to put a ſtop to, only by doubling and trebling taxes, rapidly decreaſing in their product before (p. 24); the Directory were, indeed, permitted to ſell confiſcated lands, to the value of 125 millions; of theſe, the ſales amounted to 38 millions of franks only; of which ſum, 22 were paid them in their own ordonances or bills, and the available produce of the ſale was 16 millions only (p. 26). A plan for the re-eſtabliſhment of the ſalt duty was rejected (p. 17). After the firſt of the two revolutions here treated of, that of Prairial, the Councils voted, what they denominated, a progreſſive loan of 100 millions; to this, the advances of the proprietors of land were regulated by their payments to the land-tax, thoſe of the firſt and ſecond claſs, already paid each one third at leaſt of their reſpective incomes: on the firſt, the loan was double the tax, exhauſting the annual receipt of the individuals entirely; and of the ſecond, equal, leaving them one third of their income only, for their ſubſiſtence (p. 79). Opulent individuals, engaged in trade and commerce, were charged at a like exorbitant rate; but in a mode effectively arbitrary: every one dreaded to appear rich; all demand for commodities not of the firſt neceſſity inſtantly ceaſed; and the intenſer effect of this blow fell on the populace, who referred it to the right cauſe. The utmoſt receipt of the treaſury was 35 millions; but this was purchaſed by a fall of all the other taxes, of 150 (p. 137).

The effects of this perpetually increaſing, and perpetually revolutionizing deficit, upon the military exertions, and ſhifting conſtitutions of the Republic, well deſerve attention. The Directory, although their armies were reduced to half the force which they had declared neceſſary (p. 46), finding it impoſſible to maintain them at home, were obliged to precipitate them, unprovided, upon foreign ſtates, and renew the war. Jourdan was directed to lead his troops into Germany, to make good their own ſubſiſtence, by putting that country under military execution. He declared his force to have been inferior to the attempt, and he was obliged to reſerve that execution for the departments of France (p. 273) in his retreat. The army of Maſſena was confined in a ſterile and exhauſted country,

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by a ſuperior enemy; there were troops enough in the South of France to have relieved him, but proviſions could not be procured to ſubſiſt them on their march, and his forces ſo increaſed, after the junction (p. 305). The Directory was obliged to leave the fortified places in Italy without ſtores (p. 272); for the defence of Ancona ſhowed, that the ſuperior celerity of their re-conqueſt, to that of their acquiſition by Bonaparte, was not to be attributed to their defenders (p. 297): and, at one period, the French cavalry, whoſe number was 68,000 men, wanted 40,000 horſes to remount them, part of which was ſupplied by requiſition (p. 275).

To reinforce the reduced army at this juncture, 200,000 conſcripts were voted; of many bodies of theſe, two thirds, or more, deſerted on their route to their places of rendezvous. Inſurrections broke out in many parts of France, particularly the ſouth, and they joined the inſurgents. To prevent this enormous deſertion, a machine was invented, called a *quadrille*, in which theſe ſoldiers of liberty were marched by fours, and ſo ſecured, that they could only move their legs (p. 282) and, to finiſh the account of this levy, Jourdan informs us, that the greater part of thoſe ordered to reinforce him were not able to join his army, for want of clothes and arms. Nor did the acceſſion of Bonaparte to the Conſulate hinder the ſpirit of deſertion, which had been ſuſpended, from breaking out among the veterans; an entire regiment of huzzars returned from Italy; the 17th light troops, cavalry or infantry, abandoned their general (p. 299) and when Maſſena joined his army, as he brought with him only the aſſurance that he was come to ſhare their diſtreſs, inſtead of money or proviſions, a body of 1200 men attempted to march off with their colours and baggage. The general had taken his meaſures before-hand; they were ſurrounded, brought back, and one of the corps decimated (p. 301).

The effects of the deficit on the ſtability of government of the Republic, may be very briefly diſpatched. At the revolution of Fructidor, in its fifth year, the executive power expelled the heads of the majority of the legiſlators, becauſe they would not grant them the ſubſides neceſſary to make it good. In the revolution of the ſeventh year, called that of Prairial, the legiſlative body expelled the majority of the executive for demanding them (p. 62). The attempt to ſupply the deficiency by the progreſſive loan, and its failure, cauſed the fall of their ſucceſſors, and introduced the conſular conſtitution. (p. 157) "If the diſorder of the finances," ſaid Arnould, on the 17th of December, after that event, "ruined the ancient

cient monarchy; their chaotic ſtate, ſince the revolution, has three times ſwallowed up the ſocial edifice."

An account of the conſular revolution, at ſome length, is alſo given in this work. That which is commonly received, appears to us involved in inextricable difficulties: for what can be leſs reconcileable with hiſtorical credibility, than that a general who had left his army without orders, and in ſuch difficulties as to think itſelf under a neceſſity to conclude a convention to ſecure its return home, ſhould, after ſuch a vile and unprincipled deſertion, not only on his return be called to no account, but that he ſhould be able to poſſeſs himſelf of the higheſt powers of the ſtate, civil and military, almoſt immediately after. Sir F. D'I. by no means clears up this difficulty; but, from certain facts which he has given, and the relation they bear to this great event, a probable ſummary view of it may be given, which removes all theſe inconſiſtencies.

The attempt to reſtore the falt duties, one of the great pretended grievances of the monarchy, furniſhed L. Bonaparte with an opportunity to render himſelf extremely popular. He oppoſed it; and, to ingratiate himſelf ſtill further with the multitude, propoſed that it ſhould be declared "as a fundamental principle, that articles of the firſt neceſſity were liable to no impoſts." P. 16. The Jacobins in this oppoſition concurred with him, or rather took him for their leader; which produced the revolution of Prairial. He delivered the triumphal notification of it to the Council (p. 72) and this meaſure gave him the confidence of Barras; he regarded him as an inſtrument to ſecure the general's attachment to him in future; and the part he took is a proof of its undiminiſhed continuance. In this belief he continued till the very laſt.

There was certainly no union of intereſt, or communication of their greater plans, between Barras and Sieyes; but it admits no doubt, that each of them ſeparately ſaw the events which muſt follow the progreſſive loan; that it would increaſe the deficit, and produce another revolution. Each of them thought that he muſt take a leading part in it, or be its victim: and repeated experiments had ſhown both of them, that by the old conſtitution government could not be carried on; and, therefore, that new powers muſt be created, as well as new men raiſed to power.

As the government was become effectively pretorian, this could not be effected without the conſent of the army, which might be with moſt facility ſecured by ſome general high in their eſtimation; but they had no inducement to hold out to ſuch an one, ſhort of ſetting him abſolutely at the head of the new government.

For this purpoſe, Bonaparte was fitteſt in many reſpects; his aſcendancy with the army continued higher than that of any other general; the withdrawing him from his command to concert meaſures with him, was more ſafe, as he was in a manner unemployed, than the recal of any other great officer, who were each at the head of an army vigorouſly oppoſed.

Barras and Sieyes, moſt probably, each communicated their project to him, but privately; and each were favourably heard. The ill-ſucceſs of the French arms in Europe gave to one of them a plauſible pretence, to move in the councils of the Directory to recal him by a ſecret order into Europe, which the other craftily acceded to; each intending thereby to carry his private project into execution. If the order had not been ſecret, the army of Egypt would have detained him by force; nor could it be avowed on his return. Each of the parties thought his preſence neceſſary to complete their arrangements with him, and to enable him by his agents to gain over the troops of the interior: but if the ſecret order had been made public, his not being ſent off to the command of one of the greater armies, immediately after his arrival, could not have been accounted for; and each of theſe latent rivals, Syeyes and Barras, to cover his ſeparate views in the general's ſtay at Paris from the other, pretended to think that the change of fortune at the end of the campaign, the approach of winter, and an uncertainty where, on this change of circumſtances, his preſence would ultimately be moſt wanted, made it more prudent to defer the determination of his appointment.

Although Sieyes and Bonaparte affected great diſtance at the return of the latter, the event of the revolution proves that they differed publicly, while there was in private the moſt confidential communication between them: and Barras had offered to divide the ſupreme power with Bonaparte, who ſucceeded in entirely deceiving them; for the treaty for that purpoſe was pending between them at the time the revolution took place. The double negociation of the general is therefore a certain point; and the ſuppoſition, that it commenced before his return from Egypt, removes moſt of the great difficulties in the hiſtory of the conſular revolution.

He may have arrived in France, and remained there ſome time, negociating with both the Directors ſeparately, without deciding for whoſe offers he ſhould determine; but it would have been unſafe to him to have concluded with Barras and the Jacobin party, as they had determined to reſtore the ſyſtem of terror, and had begun it by the introduction of the law of hoſtages, in order to make the levy of the progreſſive loan effective. Inſurrections then prevailed in many quarters; this would

would have made them univerſal: and the armies of the allies on the borders, being ſuperior to thoſe of France, the reſtoration of a monarchy, and the termination of his new power, muſt have been its probable conſequence.

We ſhall ſelect only two traits of his character, deduced from his conduct at the time of the revolution; proving his utter contempt of the opinion of mankind, reſpecting his moſt public declarations. When this ſcourge and ſubverter of France and of Europe entered at the head of a military force, to announce his will, into the Council of Five Hundred on the morning of that event, he was charged by Linglet with the ſubverſion of the conſtitution: on which he exclaimed, "the conſtitution! you violated it on the 18th of Fructidor, on the 22nd of Floreal, and on the 30th of Prairial." The firſt of theſe violations, Sir F. D'I. obſerves, was his own work and his own victory (p. 144) and in the laſt his brother took the lead.

The revolution of Prairial had terminated in an unprecedented manner; none of the vanquiſhed party ſuffered either exile or death. Perhaps in this revolutionary warfare the hoſtile parties had, by a tacit convention, adopted the principle laid down by an officer, which appeared in the papers at that time; that as political cataſtrophes were now very frequent, the l.. s of revolution ſhould be eſtabliſhed, as well as laws of war; and quarters ought to be given to an enemy who lays down his arms. The firſt orders of Bonaparte, when Conſul, were infractions of this public law; but, after mature reflection, he recalled them (pp. 58, 59).

Some meaſures following his aſſumption of power, tended to reconcile many to it. The law of the progreſſive loan was repealed (p. 233) that which exacted hoſtages of the nobility mitigated, ſecurities were only demanded of them (p. 99). He reduced the leaders of the Jacobins to the moſt abject ſubmiſſions, which, to deſtroy their credit (p. 229) he publiſhed; and, to counterbalance their remaining power, recalled the exiles of the revolution of Fructidor (p. 230) and with them the partiſans of the firſt conſtitution. (ib.) He cloſed the liſt of emigrants (p. 233) and endeavoured to form his council of the ableſt men of all parties (p. 230). The expectation of the ſtability of his government, drawn from his firmneſs and aſcendancy of character, raiſed the 5 per cent. fund, called the conſolidated third, to double its former price, or 21½ per cent. (p. 165); and even the royaliſts were not averſe to his exaltation; they ſaw in it the ruin of the Jacobin party, in which they willingly aſſiſted, and in the ſetting up of the effective government

vernment of a ſingle perſon, no obſcure way opened to the reſtoration of the lawful king (p. 232).

But many of his meaſures were of a very different caſt. On the ſuppreſſion of eighty newſpapers, with an inſolent hypocriſy, he affirmed, that now "the liberty of the preſs had ſucceeded to its licence." P. 237. The nomination of mayors, and all officers of corporations, he has confided to his conſular præfects; and by them they are removable (p. 238). He has had the weakneſs or wickedneſs to promiſe liberty to the negroes; and he has uſurped many of the powers, veſted in the deliberative bodies (p. 239) of the new conſtitution by himſelf. The following is a moſt flagitious inſtance of one of theſe acts. The depoſed government had obtained eighty millions of livres, by transferring the receipts of the taxes of certain departments to the advances. This debt, in the ſhort ſitting of St. Cloud, on the day of the revolution, was declared ſacred. There remained due ſeventy millions, when the Conſul ſeized the revenues ſo pledged; his Chancellor of the Exchequer, Gaudin, aſſuring the creditors, that the meaſure was by no means hoſtile "to their intereſt, properly underſtood." P 215, &c. It appears alſo, that more political courage, or at leaſt conſtancy, has been attributed to him than he poſſeſſes; nothing can be more fluctuating and wavering than his meaſures, with reſpect to the emigrants, have been (p. 246).

This was the twelfth of Gaudin's plans to fill the treaſury of the Conſul, and the only effective one; the other eleven deſerve no notice: all failed, and the deficit appears more threatening than ever*. Hence, when his power ſhall come to depend on what revenue he can raiſe by taxation, it muſt fall: it appears, however, hitherto to have ſufficed to clothe, arm, and ſubſiſt great bodies of men, until he can precipitate them on the neighbouring ſtates, where they are paid and fed by them; and they have, without doubt, made him ſome lucrative returns for the charge of their firſt fitting out.

Poſſeſſed only of ſuch a feeble and decreaſing revenue, Bonaparte has founded his new conſtitution on two principles, which jointly multiply public expences indefinitely: the firſt is that of abſolute equality, which the original experimentaliſts in government dared not to venture to adopt. Every man is thereby equally eligible to every function in the ſtate, and even to the Conſulſhip, whether poſſeſſed of an income or not, all pecuniary qualifications for any public truſt being diſavowed by

* Average of firſt nine months of the ſeventh year, $34\frac{2}{5}$ millions per month; of the firſt four of the eighth year, 15 millions only.

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it (p. 311): and the ſecond is, that the ſalary of every public agent muſt be ſuch, as to ſupport himſelf and his family in a manner equal to the dignity of the office he fills, not to diſhonour merit in poverty (p. 317). How profound a gulf of revenue theſe principles open, may be eaſily conceived, if to our ordinary expences of government we add ſalaries to our two Houſes of Parliament, to the total magiſtracy of the realm, and all inferior officers now acting without pay; equal to the charge of maintaining themſelves and families, in a manner ſuitable to the dignity thoſe offices confer.

Bonaparte having thus involved himſelf under the neceſſity of impoſing taxes almoſt without limit, has involved himſelf alſo under a ſecond neceſſity, of excluding the firſt and ſecond claſſes of proprietors from all power; for none but men relatively without property will conſent to a ſpoliation of it, adequate to his future preſſing demands. Thus we underſtand how his declaration of the 29th of October following his acceſſion is to be conſtrued; that the only diſtinction to direct the choice of the new government to places of truſt, will be probity, talents, and patriotiſm. Probity and patriotiſm, he will diſcern only in thoſe men, and thoſe acts, which ſecond his views in unreſerved dependence. As much of talents and information of this deſcription as can be found, will be brought forward probably by him; and the power of the ſtate, with high emoluments, will be enjoyed by perſons of a lower claſs, but of venal and intriguing ability, convertible to every purpoſe of its employer.

Every nation in Europe now abounds with men of this deſcription, in the middle rank; what a ſpur muſt the acquiſitions of authority and wealth, by their own order in France, be to their ambition and deſire of gratification! Theſe are the effective agitators of every country; and no revolution, which has of late years taken place; no principle, which has been promulged by the chaotic republic, has yet held out ſuch an excitement to them, to proceed in their efforts for general ruin.

In fine, we muſt obſerve, that the revolutionary principle is a cancer in the boſom of Europe; it has almoſt entirely eaten away the ſubſtance of the part it firſt ſeized upon. This is evident from the detached notices contained in this work, of the interior ſtate of the country. France has not been able to defray above a ſixth part of the neceſſary charge of the police; her artizans have periſhed for want of employment, or by war, executions, and baniſhment, and none trained up to replace them; there are in that country many hoſpitals for the reception of children deſerted by their parents, but for want of

being able to hire nurſes for them, eleven twelfths of them die. (p. 362); the bye-roads are, by the ſtate, put up to ſale; the bye-roads are to the circulation of the commodities of the firſt neceſſity, what the ultimate ſubdiviſions of the veins and arteries are to that of the blood; the greater neither tranſmit or receive any thing but through the leſs: the public edifices, for want of repairs, are rapidly falling into ruin; and, to make up the deficiency of the requiſition of horſes, the Conſul has been obliged to ſeize them from the plough. Many and miſerable are the inſtances we have, in our former accounts of the works of this writer, given of the acrid and devouring internal power of this virus; by the unprecedented, unqualified adoption, of the principle of equality, it has been ſhown that it is greatly exalted; and its deſtructive powers being hereby accelerated in their operation, muſt ſoon complete the eroſion of the old ſubſtance remaining; and being propagated with new vigour to new and ſeemingly ſound parts, muſt work the ſame ravages in them. This danger never menaced ſo ſtrongly the parts of Europe, hitherto apparently the ſafeſt from this cauſtic and irreſiſtible ferment. Such are the effects which the new practical ſyſtem of equality has the ſtrongeſt tendency to produce.

We ſhall only notice another conſequence of the new conſtitution. It takes away from France the poſſibility of diſengaging herſelf ultimately from every war, or laying down her arms; for Sir F. D'Ivernois here affirms, that THE FOUNDERS OF THE NEW CONSTITUTION HAVE, IN THE 86th ARTICLE, HAD THE UNPARALLELED EFFRONTERY TO RENEW THE PROMISE OF THE MILLIARD OR DONATIVE OF 41⅔ MILLIONS STERLING TO THE ARMY, AT THE CONCLUSION OF SUCH A PEACE (p. 364). After this ſolemn renewal of that fatal engagement by the exiſting government, the world muſt wait for peace until its fall, or until it be accompliſhed.

Though this article has extended to a great length, it is but a ſmall part of its important details contained in this work, to which we have been able to give a place, and even a ſmall part of what we had noted for that purpoſe. All the reflections of this writer on the errors of the former monarchy are here paſſed over; and the compariſon of the economy of the peace eſtabliſhments of Great Britain and Pruſſia, the charges of which are more frugally ordered than that of any other power on the continent, which is determined in favour of that of the former, although on each of theſe heads we find much to commend. The ſtyle of a work, the principal ſubject of which is the finances of a ſtate, muſt be marked by a general uniformity: there are parts, however, even in ſuch compoſitions, which of

neceſſity muſt be raiſed above that level. Of ſuch, we could ſelect paſſages which would meet, we doubt not, with general approbation; our attention to the main ſubject has drawn us to a length which obliges us to decline it; but we think the effect of Sir F. D'I.'s important tracts would be increaſed, if he adopted a manner ſomewhat more compreſſed.

ART. III. *Lettres ſur l'Education Religieuſe de l'Enfance. Précédés et ſuivies de details Hiſtoriques. Dediées au Roi. Par J. A. De Luc, Lecteur de ſa Majeſté la Reine de la Grande Bretagne, &c. &c. &c.* 8vo. 219 pp. Berlin. 1800.

Letters on the Religious Education of Children, &c. &c. By J. A. De Luc, &c. &c.

THE ſagacious and reſpectable author of this work is indefatigable in his endeavours to ſtem the torrent of infidelity, which has long threatened to overwhelm the whole of Europe. The artful and inſidious methods adopted by the *Illuminés* to accompliſh their grand deſign of extirpating religion, have ſerved in ſo many ways to unſettle the minds of men, that though in ſome places the evil may now ſeem to be happily abating, from an experience of its effects (ſee pp. 129, 130, &c. of this work) yet in others, at the ſame time, it is continually breaking out in ſome new ſhape or other. A ſtrong inſtance of this we have in that very extraordinary memoir preſented by certain Jews to M. Teller of Berlin, which this author, in another publication, has ſo ably anſwered (See Brit. Crit. vol. xiv. p. 575). The real object is to lop off gradually all the *doctrinal* and *ceremonial* parts of religion, as likely to bewilder the weak, confound the diffident, and keep aſunder thoſe that might otherwiſe be united, till by reciprocal ſacrifices on the part of all that at preſent differ, nothing eſſential ſhall be left, or at leaſt nothing but the mere practical part; which is in itſelf ſo ſimple (though truly ſublime) and ſo level to the capacity of all claſſes of people, that it is ſoon found eaſy to proceed one ſtep further, and perſuade men, that the human underſtanding alone has always been adequate to the invention and eſtabliſhment of this part of the ſyſtem. Revelation of courſe appearing unneceſſary is eaſily abandoned; then follows too late the diſcovery, that *human laws* have no ſanction to reſtrain the inward device, or ſecret injury. Injuſtice, fraud, treachery, and every other evil, deſtructive of the peace of ſociety, prevail

without controul; the wicked triumph, and the virtuous (if any remain) are inſulted and oppreſſed. This is the iſſue of that one great miſtake of ſuffering the practical and moral parts of religion to be ſeparated from its revealed doctrines. Every Chriſtian virtue is intrinſically amiable, and admits of being inculcated on the ground of its own worth; but while it is inculcated as a moral law of natural or ſocial obligation only, its real ſanctions are gradually ſuffered to vaniſh, and while we ſee it perhaps exalted to the ſkies by the inſidious praiſes and commendations of theſe pretended friends to mankind, its foundation is all the time undermined, and on the firſt trial it gives way without remorſe. The venerable author of this work long ago foreſaw theſe fatal effects, as ſure to flow from the ſyſtem ſpreading widely and rapidly on the continent, of keeping back all religious inſtruction from young people, under a pretence that their reaſon could not be ſufficiently matured to comprehend the great truths of revelation. In the year 1777, he was led into a regular correſpondence upon this ſubject by the following circumſtance. In a tour he had juſt been making, for the expreſs purpoſe of examining the internal ſtructure as well as the ſuperficies of our continents, in order to combat thoſe emiſſaries of the Encyclopædiſts, who had been expreſsly ſet to work to invalidate the Moſaic hiſtory, by bringing Nature herſelf to bear evidence againſt it*, he happened to be preſent on a Sunday at the mines of Clauſthal in the Hartz, and being ſtruck with the ſolemnities of their ſabbath, and the detail that was given him of the religious education of the children employed in the mines, he was induced to inſert an account of it in his Letters to the Queen, and which were afterwards publiſhed under the title of "Lettres Phyſiques et Morales ſur les Montagnes, et ſur l'hiſtoire de la terre et de l'homme." A young friend of his, to whom he was in the habit of communicating his writings, objected to this part, upon the very principle above-mentioned, of the incapacity of children to comprehend divine truths. Theſe objections were the ſubject of the correſpondence which is now given to the public, in nine Letters; wherein ſome very ſtrong and intereſting arguments are brought forward in ſupport of the contrary opinion. Mr. De Luc proves, that to wait for the conſent of the reaſon is very hazardous; reaſon at the laſt being incompetent to a clear apprehenſion of the Divine Perfections, but that ſo ſoon as ever the exiſtence of a Deity and ſuperin-

* One of their deepeſt plots to overthrow religion. See the Abbé Barruel's Hiſt. of Jacobiniſm.

tending

tending Providence is preſented to the mind as a *fact*, it acquieſces fully and willingly. He is for engaging the *heart* rather than the reaſon on the ſide of revelation, and therefore very ſenſibly propoſes that its truths ſhould be interwoven with the very earlieſt affections and deſires, that can have force to ſway and influence the mind. In anſwer to an objection urged againſt him, that unſkilful tutors may inculcate wrong notions, he takes occaſion to preſs the uſe and neceſſity of approved Catechiſms; and well expoſes the hazard parents run, who think it poſſible to keep children from all knowledge of the Deity till their reaſon is matured. Even the common addreſſes of beggars, he obſerves, would bring them acquainted with the *name* of God, and if quite uninſtructed in his *nature*, they may form a thouſand wrong notions, not afterwards to be eradicated. Theſe Letters conſtitute the firſt part of the work; and, before we proceed to notice the ſecond, we ſhall lay before the public ſome extracts from the Letters, which, as the work has not appeared in Engliſh, we ſhall tranſlate*.

In the Third Letter, he adviſes,

"That we ſhould anticipate the development of the paſſions, and the ſeduction of external objects, in order to guard the youthful mind from the ſnares and dangers that await it. From the earlieſt moment raiſe round it the impregnable rampart of religion. Then, when you have taught your children that the world did not make itſelf; that there is a ſupreme Creator to whom it owes its exiſtence, who upholds it, and to whom we are indebted for all the good things we enjoy; that men are deſtined to another life, wherein they will reap the reward of their actions and conduct here, it will not be difficult to make them comprehend, that ſince God would be obeyed, he muſt needs have given men *expreſs laws*; and thus will they gradually be introduced to the knowledge of God's word."

To thoſe who are ſo inadvertent as to expect that the progreſs of reaſon is ever likely to bear any proportion to the developement of the paſſions, the following obſervations on the ſecurity of the moſt intereſting part of our ſpecies, may afford ſome wholeſome inſtruction.

"See the happy effects of *modeſty* in women: this is not a *natural* ſentiment†; yet chaſtity was neceſſary to ſociety for the encouragement of matrimony; *a poſitive inſtitution of revealed religion*; deſigned to promote the mutual attachment of parents one to the other, through the common bond of their children, and of theſe latter among themſelves; and thus to eſtabliſh thoſe domeſtic ties and relations, without

* We withheld extracts, in our account of Mr. De Luc's *Lettre aux Juifs*, in hopes of ſeeing a tranſlation, which, to our regret, has never appeared.

† This ſeems to be ſaid rather too abſolutely. *Rev.*

which

which the ſociety itſelf could never long ſubſiſt or hold together. Hence therefore modeſty may well be made an object of education, and we find it ſubſiſting among all civilized people of every age and country. Let us ſee how it operates. How many young women would have been hurried into vice, if, in ſome unexpected moment, ſeducers had not found this barrier in their way, which, by turning the firſt aſſault, gives them time for reflection, to contemplate their danger, and to put them better on their guard! So is it, in all reſpects, with young people, who have been taught in time, that to give way to vice, is to offend a ſupreme Being! The firſt attempts of the wicked to ſhake their faith, offends them; and, before this happy diſpoſition can be got the better of, they have time to inform themſelves more fully, by experience and inſtruction, that God has given laws to man only to promote his own good and happineſs."

In the Fourth and Seventh Letters, the learned author has ſome excellent remarks on the difficulty of checking a diſpoſition to falſehood in children, after it has once ſucceeded, without teaching them to believe, that there is a Being above, capable of knowing their moſt ſecret thoughts. From the former of theſe Letters we ſhall make one more extract, becauſe it contains an anecdote of no ſmall importance in the preſent ſtate of the world. Speaking of the ſuperior efficacy of poſitive laws comparatively with the mere precepts of any ſyſtem of moral philoſophy, Mr. De Luc tells us,

"Some time ago I was converſing upon this ſubject with a very celebrated man (the late Sir John Pringle) who had been Profeſſor of *moral Philoſophy* in the Univerſity of Edinburgh; he was then advanced in years, and had lived much in the world. At that time, I was ſtill rather a friend to the teaching of *rational morality*, thinking it was uſeful to bring men acquainted with their duty in every poſſible way. I had juſt read a new work of this nature, entitled "Of an Univerſal Moral, or Man's Duties founded upon Nature;" and as he had not read it, I offered to lend it him. I cannot expreſs to you the tone in which he refuſed this offer, but you will have ſome idea of it, when you come to know the motives upon which he did it; "I have been," ſaid he, "for many years Profeſſor of this pretended ſcience; I had ranſacked the libraries and my own brain to diſcover the foundations of it; but the more I ſought to perſuade and convince my pupils, the leſs confidence I began to have myſelf in what I was teaching them, ſo that at length I gave up my profeſſion, and returned to medicine, which had been the firſt object of my ſtudies. I have nevertheleſs continued from that time to examine every thing that appeared upon this ſubject, which, as I have told you, I could never explain or teach ſo as to produce conviction; but at length I have given up the point, moſt thoroughly aſſured that, without an expreſs divine ſanction attached to the laws of morality, and without poſitive laws, accompanied with determinate and urgent motives, men will never be convinced that they ought to ſubmit to any ſuch code, nor agree among themſelves concerning it. From that time, I have never

read

read any work upon morality but *the Bible*, and I return to that always with freſh delight."

In the ſecond part of the work before us, we have an account of a correſpondence which took place between the author and the late Dr. Zimmerman of Hanover, relative to ſome opinions of Baron Knigge. This writer * was a great promoter of what he called Practical Chriſtianity, as well as one of thoſe who have long made no ſcruple of ſeparating the Old from the New Teſtament, whereby many people loſing ſight of the neceſſary dependance of the one upon the other, are the more eaſily brought to renounce the divinity of the Chriſtian revelation, thus robbed of ſome of its ſtrongeſt proofs. The author, therefore, in his cenſure of the Baron's opinions, naturally returns to the favourite ſubject he has ſo often and ſo ably handled before, that of the defence of the Old Teſtament and the Moſaic Hiſtory, as illuſtrated by the *Natural Phænomena of the Earth*. Other objections however are touched upon, and very ingeniouſly anſwered. In a Poſtſcript, the author makes a reply to ſome obſervations that appeared in two foreign literary journals upon his ſtrictures, in anſwer to the memoir preſented by the Jews to M. Teller, alluded to before. We cannot with any juſtice to the author attempt to make any extracts from this part of the work, becauſe our limits will not admit of our entering at large into any of the queſtions particularly controverted. We ſhall only ſay that, in our judgment, the learned author ſeems moſt adroitly to defend himſelf againſt the prejudices and uncandid cenſures of his adverſaries. As theſe diſputes, however, relate to the authenticity of the ſacred writings, every Chriſtian reader will naturally conclude, that the diſcuſſion itſelf is both intereſting and inſtructive. Greatly are we obliged to this moſt reſpectable advocate for revelation, for his aſſiduity in endeavouring to reſcue his fellow creatures from the gulf of perdition, into which the errors of the times threaten to lead them. Long may he live to purſue his truly philanthropic labours†. The work is dedicated to the King of Pruſſia, who, as

* Whoſe frivolouſneſs we very juſtly characterized in our laſt number, p. 325. Knigge, it ſeems, is dead. See pp. 97, &c.

† We learn with great pleaſure from this work (p. 131) that Mr. De Luc intends to publiſh at Gottingen, where he is Profeſſor of Philoſophy and *Geology*, a regular work on the foundations of the latter ſcience. "Si je tarde," ſays he, "à m'acquitter de ce devoir, c'eſt pour travailler à le mieux remplir. Dans ce but, j'ai employé encore le mois

as we learn with pleaſure from the concluſion of the Dedication, has taken ſome important ſteps to ſecure a religious education to the children of his ſoldiers. Had the author written in England, there is another monarch to whom, with ſtill greater propriety, or to his royal conſort, as living examples both of pious regard to religion, and practical obſervance of its precepts, as well as from his own connection with thoſe illuſtrious perſonages, his work would doubtleſs have been preſented.

ART. IV. *Antonio; a Tragedy, in Five Acts. By William Godwin.* 8vo. 73 pp. 2s. 6d. Robinſons. 1800.

THIS Tragedy, in which there is nothing to intereſt, nothing to afflict, and, what is yet more extraordinary, nothing to exhilarate, from the firſt page to the laſt, has yet left an impreſſion of melancholy on our ſenſes. We had heard much from Mr. Godwin of the progreſs of matter, and the rapid approaches of mind to a ſtate of perfectibility; and though we did not give full credit to thoſe brilliant reveries, we were ſtill ſimple enough (ſuch is our *bonhommie*) to indulge a kind of ſatisfaction in the idea, that they might not be altogether fallacious. Accordingly we took up this production, in the pleaſing hope of witneſſing the advances which the *matter*, or, what ſeems to be the ſame thing in the modern creed, the *mind* of the author had made towards perfection. But how are we diſappointed! Every ſtep is retrograde; and, to add to our mortification, Mr. G. has taken ſuch terribly long ſtrides backward, that we are abſolutely at a loſs to know in what age to look for him. If this be the ſucceſs of the Coryphæus of the new doctrine, what muſt be that of his humble followers? We frankly declare that we expect no good from them; and we renounce for ever all truſt in the "*endleſs perfectibility* of the human ſpecies."

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mois de Septembre paſſé (1799) á un voyage d'obſervations en Saxe, en Bohème, et dans le pays de Baireuth; comme j'avois paſſé une partie de l'été de l'année précédente, en Luſace, et en Siléſie, et fait, dans les intervalles, d'autres voyages en différentes parties de l'Allemagne."—Whoever knows, from the *Geological Letters*, formerly publiſhed in the Britiſh Critic (vols. iv. and v.) or from other ſources, the great accuracy of Mr. De Luc in this ſcience, and the vaſt importance of its application, will join with us in the repeated wiſh, that his life may be prolonged for the completion of his admirable deſigns.

To

To do Mr. Godwin juſtice, however, he appears confident of the truth of his own poſitions; whether he has done wiſely in ſubmitting them to the teſt of experience, may reaſonably be doubted. "It is not clear," he ſays, in his Political Juſtice, "that a plough may not hereafter be turned into a field, and perform its office without the need of ſuperintendence!" On this judicious ſpeculation he ſeems to have acted; he turned his pen into a ream of paper, and left it to perform its office without any ſuperintendence. That it failed to do its duty is univerſally acknowledged; but this only proves, ſay his admirers, that the attempt was premature—*le bon temps viendra.*

Our readers will probably expect from us ſome account of this Tragedy, and we would willingly gratify them if we knew how. It has no form *diſtinguiſhable in member, joint, or limb;* but is a crude and undigeſted maſs, of which we ſhall ſet down the little we can make out.

Don Antonio has a ſiſter called Helena, who, in his abſence, marries Don Guſman. Don Antonio, who had promiſed her to Don Rodrigo (the hero of the piece, but *who never appears!*) is offended at this, and, by the help of Don Henry, kidnaps her; and becauſe Don Pedro (was there ever ſuch a collection of Dons?) inſiſts upon his reſtoring her to her huſband, ſtabs the poor lady; and that is all! But let us be a little more particular.

The firſt act is opened by Guſman and his wife, who informs him, as it appears, for the firſt time, that ſhe dreaded the anger of her brother on account of her marriage. Guſman makes light of this, and endeavours to perſuade her to remove from her father's houſe to his own, in the following elegant and impreſſive terms:

Guſ. The cuſtoms of antiquity, and chief of all, the grave and *beauteous manners* of our Gothic race, regard the open *tranſfer* of the bride *forth from* the natal to the matron roof, as moſt eſſential to the nuptial tie. Forgive me if I ſay I can no longer diſpenſe with this obſervance. *Doſt revoke thy vows?*

Helen, however, perſiſts in ſtaying where ſhe is, and the debate is interrupted by the entrance of Alberto, her brother's ſervant. It appears from a previous paſſage in this ſcene, that there was a great "battle on the eve of act;" and Alberto comes to announce that his maſter had gained it, and that he was already arrived. As this is the moſt important event in the piece, it is introduced with a dignity truly worthy of it.

Hel. Where is thy lord?
Alb. Madam, he is in Saragoſſa.
Hel. Here? No meſſage, no attendant to announce his coming?

Alb.

Alb. Urgent buſineſs I believe has brought him; a *trading bark convoyed* us. Madam, we have gained a mighty battle, have you not heard the news?

Mr. Godwin gravely tells us theſe events happened in the fifteenth century; which accounts, I ſuppoſe, for the troops being convoyed by trading barks; at preſent, the cuſtom is ſomewhat different. It is ſurely too much to ſuſpect this great philologiſt to be ignorant of the meaning of ſo common a word as *convoy*.

Helen is alarmed at the ſudden return of her brother; who ſoon after makes his appearance, and addreſſes her with equal politeneſs and affection.

Ant. —— How art thou Helen?
Hel. O my brother!
Ant. Look up my ſweet one! *Doſt know* thy beauties are more perfect than when laſt I ſaw thee?
Yes, yes; "if ladies be but young and fair
They have the gift to know it."

Antonio now talks of marrying her to Rodrigo; and though this afforded a fair opening for the diſcovery of her prior marriage, ſhe only diſtantly hints at it.

Hel. There is a ſecret labouring in my boſom—but thou wilt learn it.—In that fatal hour, Antonio, I ſhall know thee for my friend or enemy!

Well ſaid old Tireſias! *aut erit, aut non.*—Upon this Antonio ſpeculates deeply.

Ant. What does this mean?—Yet I muſt queſtion thee, my ſiſter, muſt decide at once if ſomewhat—what as yet I know not—in which thou art involved ſhall ſink me in diſtreſs, *beyond anticipation*, hopeleſs of a remedy.

End of Act the Firſt: and, in truth, it is an ending where ſenſe and ſpirit contend for the maſtery.

ACT II. *Antonio and Henry.*

Ant. Henry, my brother! deareſt boy how thou art grown? Why I ſhould ſcarce have known thee!!!

This is not marked as a quotation; it is taken, however, from old Gobbo's addreſs to his ſon Launcelot, in the Merchant of Venice. We do not mention this to inculpate Mr. Godwin; no, we rather conſider the plagiariſm as a mark of his good taſte: the paſſage itſelf, as a great critic ſays, *ſatis tragicum ſpirat;* beſides, it accords admirably with the general elevation of this matchleſs production.

Ant.

Ant. Rodrigo is a priſoner in Milan. Thou knoweſt perhaps
he went to Naples to poſſeſs himſelf of an eſtate, be-
queathed him by his diſtant kinſman, Prince Orſini.
A wretched fellow, a retainer to the court, diſputed
his ſucceſſion.

Before we proceed any further, we think it right to put the reader in poſſeſſion of a ſecret, with which we have been labouring ever ſince we began this article; it is, for we defy him to gueſs it without our aſſiſtance, that ANTONIO is written in verſe!!! Yes, we aſſure him, every ſyllable which we have quoted, is ſcrupulouſly arranged by the author in a metrical form. The lines above, for example, ſtand thus in Mr. Godwin's edition:

Ant. Thou know'ſt perhaps
He went to Naples, to poſſeſs himſelf
Of an eſtate bequeath'd him by
His diſtant kinſman, Prince Orſini.
A wretched fellow, a retainer to
The court, diſputed his ſucceſſion.

Now as Mr. Godwin profeſſes himſelf "a lover of the drama," as he thinks his preſent production "not wholly unworthy of the reader's attention," and as it is highly probable that we ſhall have more ANTONIOS from him, we are led by our general regard for the intereſts of literature, to ſtep forward on the occaſion, and furniſh him with a very tolerable ſuccedaneum for the deficiencies of nature.

It is evident to every one who glances his eyes on the *verſes* we have juſt given, that Mr. Godwin has neither taſte, nor ear; neither knowledge, nor perception, in any thing that relates to rhythm. In ſhort, we doubt whether Nature ever produced a man ſo lamentably unprovided with the aforeſaid requiſites. Theſe we cannot give him, of courſe; but happily can ſuggeſt an infallible expedient, which will enable him to acquit himſelf very decently without them; and which, if applied with a moderate degree of attention, will render his next tragedy harmony itſelf, in compariſon of the preſent. It is this. Pray mark.

Take a large ſheet of paper (fool's-cap, if it be at hand) and cut it into ſlips; divide one of theſe ſlips into as many ſquares as you pleaſe; this done, take any ſpeech, Antonio's for example, and decompound it into ſyllables, which you may eaſily do, by the aſſiſtance of a good Dyche, or Dilworth. This done, write them, each on a ſeparate ſquare, till you have gone through the whole, thus:

Thou	know'ſt	per-	haps	he	went

&c. &c. &c.

Now,

Now, you muſt know, that if you are perfect in all your members (we except the head, for that is not of much conſequence) the fingers and thumbs of your two hands amount to juſt ten; and, by the greateſt good fortune in the world, the number of ſyllables in a tragic or heroic verſe amounts alſo to ten. Take up then one of the ſquares (beginning at the left) and with a little gum, paſte, glue, or ſize, ſtick it upon the thumb of your left hand, and thus proceed till you have gone through the whole ten, when you will find a legitimate verſe *at your fingers' ends*. Write it down very carefully, and repeat the operation till you have taken up all the ſquares. If you have made no miſtake, the ſpeech will then ſtand thus:

Anton. Thou know'ſt perhaps he went to Naples, to
Poſſeſs himſelf of an eſtate, bequeath'd
Him by his diſtant kinſman, Prince Orſini, &c.

which is a prodigious improvement upon the former arrangement. We expect, as we certainly deſerve, the author's very grateful thanks for this inſtruction.

To return to the Tragedy. Henry betrays the ſecret of Helen's marriage, upon which Antonio ſtorms; and, when his ſiſter enters, calls her, we tremble to record it, "adultreſs"! Helen's reply to this inſult is a model of dignified ſimplicity.

Helen. My brother! There are perſons
Who, if they had *beſpoke* me thus inſultingly,
I would diſdain to anſwer. There are too,
Whom I regard with diſtant worſhip,
To whom I'd juſtify my conduct.——*Euge!*

After theſe *verba ardentia*, which nobly diſdain all grammar, Mr. Godwin grows ſcrupulous in his meaſure, and by a beautiful abbreviation cuts down one line to the poetic ſtandard.

I'd rather
Have thy forgiveneſs, than b'acquitted by thee.

She cannot, however, "b'acquitted"; and ſhe laments her brother's cruelty in ſtrains that would ſoften a rock.

My ſlumbers will no more be bleſt with his "good night."

O, how admirably will the rule of ten (fingers) modify this and the ſubſequent lines!

My ſlumbers, &c.
Nor in the morning ſhall the thought of his
Kind ſalutation urge me from my chamber—
He will avoid the houſe in which he hears
I may be found; he'll *poſt along a different ſtreet*
Leſt he ſhould meet me; all his friends

Will be inſtructed not to name my name;
This is too much!

It is indeed; and our readers muſt excuſe us from following the thread of this moſt abſurd and contemptible ſtory any further. A few extracts are all we have room for.

SIMPLICITY.

Indeed, no evil harbour'd in my heart.

DOUBT.

If on the drear and naked Apennine,
A gaunt
And ſwarthy Sybil had predicted it,
Should I not have mocked her boaſted foreſight?

GRAND DISCOVERY.

Oh, my Antonio! I begin to feel
A mighty difference
Between the talking of a ſtubborn fact
And the performance!

UNGOVERNABLE FURY.

Thou *wert* enough to rouſe the mighty dead—
My fleſh creeps at thee.

RESOLUTION.

If I ſhould fall, I fall a martyr,
And in
A cauſe moſt glorious. Leave me to the *commerce*
Of my own thoughts.

TENDERNESS.

Were a poor wretch
Burnt up with *thirſt*, his *parch'd* and *fever'd* tongue
Scalded with *drowth*, to aſk one drop of water,
One ſmalleſt crumb of ſuſtenance, could'ſt thou
Deny him?

DIGNITY.

My ſoul repels thee—
I am a wife, a ſacred title,
Fraught with all *myſteries* that adorn our nature—
Did'ſt ever hear theſe themes?

PURITY.

Almighty heaven!—
Defended by their *million* ſtrength—
Thou *may* purſue Antonio's life—
Be it the price is high—

We humbly propoſe a trifling alteration in the laſt hemiſtich, which, if it meets the author's approbation, we ſhall be glad to ſee in a future edition. For *be it*, we would read *put caſe* the price is high: it ſtrikes us as rather more heroic.

SUBLIMITY.

Intruſt to me,
And to the king the iſſue of the conteſt,
All ſhall be well.

Have

Have mind upon the ſoftneſs of thy ſex.
Withdraw thyſelf.

Enter King.

Guſman, I come to aſk thy preſence.
Intelligence this moment has been brought,
Antonio bends his courſe
This way, with purpoſe, as it ſeems, to enter
My *very* palace.

To this we may add the ſpeech of Antonio, which concludes the Tragedy. Having ſtabbed his ſiſter, "to vindicate," as he ſays, "the *glory* of his race," he cries out, the inſtant ſhe is dead,

My Helen, live a little longer!
I cannot loſe thee yet!
Bleſs me again with that angelic voice!—
This is indeed the *pageantry* of juſtice;
It is too much!
She hears me not, ſhe never will hear me more.

[*Exeunt omnes.*

We ſhould not have waſted a ſingle page on the moſt worthleſs production, we think, that ever came before us in our critical capacity, had it not been for the circumſtances of the times, which have given a degree of conſequence to whatever drops from theſe pſeudo-philoſophers. Mr. Godwin, be it remembered, "has *ſet himſelf up* for a legiſlator, a reformer, a deſtroyer of antient prejudices, a builder of new ſyſtems, and a guide through the darkneſs of the world, by a new light;" it becomes a duty therefore to examine into the nature of his pretenſions; and, though it be a nauſeous one, we have never ſhrunk from it. We recollect, with honeſt pride, that we were among the foremoſt to point out the folly, arrogance, atrocity, and abſolute inſanity*, of his Political Juſtice: and, while his beſotted worſhippers were diſtantly ſounding the ſackbut and dulcimer before a fancied *image of gold*, we ventured to approach the idol, and inform them what it really was—a dwarfiſh and inſignificant maſs of *miry clay* mixed up with **blood!**

Since this, Mr. Godwin has turned his thoughts to the belles lettres, and given criticiſms on ſome of our moſt admired writers! How well he was qualified for ſuch a work, his Antonio ſufficiently ſhows. Devoid of taſte, of grammar, of common ſenſe; languid, unintereſting, and unartful, we believe it will decide the ſituation which Mr. Godwin muſt

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* In his ſelf-working ploughs, immortal mortals, &c, &c. See Brit. Crit. vol. i. p. 307, &c.

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henceforth be content to enjoy on the literary bench. That it will be a very inferior one, we cannot doubt; and the reader, who ſhall have the amazing patience to wade through the preſent publication, will juſtify our deciſion. If the ridicule and contempt which drove Antonio from the ſtage, and muſt purſue him to the cloſet, ſhould teach Mr. Godwin humility, and his followers moderation, no ſlight benefit will be derived to the world, and to the cauſe of peace and good order in general.

For ourſelves, we have long been ſick of Mr. Godwin's multifarious productions; ſick of his politics and of his novels; his criticiſms and his plays: ſince whatever may be their oſtenſible purport, their uniform object is to afford this moſt ignorant and conceited ſophiſt additional opportunities of degrading virtue and exalting vice; of ridiculing the long-eſtabliſhed opinions which come in aid of the laws; of depriving the maxims of morality of their ancient ſanction; of tearing from the wretched their deareſt conſolation; and of removing from the great maſs of mankind every ſocial bond, and every ſalutary reſtriction: and all this under the equally mad and wicked pretext of forwarding the PERFECTIBILITY OF THE HUMAN SPECIES!!!

ART. V. *An Eſſay on the Malignant Peſtilential Fever, introduced into the Weſt-India Iſlands from Boullam, on the Coaſt of Guinea, as it appeared in* 1793, 1794, 1795, *and* 1796; *interſperſed with Obſervations and Facts, tending to prove that the Epidemic exiſting at Philadelphia, New-York, &c. was the ſame Fever introduced by Infection imported from the Weſt-India Iſlands: and illuſtrated by Evidences founded on the State of thoſe Iſlands, and the Information of the moſt eminent Practitioners reſiding on them. By C. Chiſholm, M. D. and Inſpector General of the Ordnance Medical Department in the Weſt-Indies. The Second Edition, much enlarged. In Two Volumes.* 8vo. 16s. Mawman. 1801.

THE firſt edition of this work was publiſhed in the year 1795, and noticed, with commendation, in our Review for Auguſt, in the ſame year*. Since that time, the author has had numerous opportunities of ſeeing ſtill further, and appreciating the value of the method he had recommended in treating the malignant peſtilential fever; he has alſo extended his

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* See Brit. Crit. vol. vi. p. 133.

inquiries

inquiries into the manner in which the diſeaſe was firſt introduced into Grenada; thence into other of the Weſt-India Iſlands; and, finally, to the continent of America. The reſult of his obſervations confirm him in the opinion he had originally entertained, that the diſeaſe was tranſported from Boullam on the coaſt of Guinea, by one of the ſhips belonging to the Bulama aſſociation; and, that the intimate commerce ſubſiſting between Grenada and the other iſlands, and with the continent of America, thoſe parts became at length infected. The opinion, however, that the diſeaſe was imported and diſſeminated in the manner the author mentions, as well as the idea he entertains of the ſuperior efficacy, and almoſt infallibility, of the mercurial treatment in the cure of it, when puſhed to a very high degree, have been vigorouſly aſſailed by Drs. Jackſon, Trotter, and other practitioners. That it was not imported, is evident they ſay, as its appearance was known to be ſynchronous, in places lying at too great diſtance from each other to have given time for its being received in that way; and the mercurial treatment has failed ſo often as to have fallen into diſgrace, after having been received with confidence. The writer of this article has ſeen a very intelligent perſon from Jamaica, not in the practice of phyſic, who ſays, that ſuch was the zeal for giving mercury in the malignant or yellow fever, that perſons affected with the common remittent of the country, which would have yielded to the ſimpleſt treatment, were often declared, on the very firſt view of them, to be infected with the yellow fever, and put upon a ſevere mercurial courſe. That ſome lives had been loſt, he believed, by that practice, and other perſons who recovered from the fever, left in a ſtate of debility from the mercury, from which they recovered with difficulty, and not until after a long time, frequently with their teeth ſpoiled, and ſometimes many of them loſt. Though we would not attribute much weight to this extra-medical opinion, which may be the reſult of prejudice, from ſeeing an accidental caſe or two of the kind deſcribed, we are yet led to think the queſtion, as to the pre-eminence of the mercurial treatment, cannot be conſidered as completely decided; and that the effects of it ſhould be examined, coolly and diſpaſſionately, before ſuch deciſion be finally made. That the author of this work has not kept his mind in the temperate and unimpaſſioned ſtate, neceſſary for examining a queſtion of ſo much importance, the following paſſages, taken from the Dedication, evinces.

"With a view," he ſays, "to place the ſubject in a ſtill more clear light, I have extended the work very conſiderably; and endeavoured, by new facts and reaſoning, reſulting from the conſideration of them, to

to impreſs the neceſſity which exiſts *for deciſion, diſpaſſionate examination*, and unwearied attention in the purſuit of the mercurial mode of treatment," &c.

One would have thought, that thoſe who were not converts to the mercurial treatment, would have been invited to ſee and examine before they determined; but *deciſion* in its favour is, it ſeems, to precede a diſpaſſionate examination. But the author adds,

"It would have been with heart-felt ſatisfaction, could I have ſtated to you, that the Weſt-India navy and armies, ſince the publication of my Eſſay, had benefitted by the practice recommended in that work. As a Britiſh ſubject, and as a friend to humanity, I moſt ſincerely regret that they have not. But what has been the cauſe? Not the inefficacy of the mercurial treatment—alas! no—but the baneful operation of determinate prejudice—the bias of unjuſtifiable authority—the imbecility of weak or inexperienced minds, dreading the adoption of meaſures which, although neceſſary for the preſervation of the unhappy ſick placed under their charge, militated againſt the opinions of miſplaced and overweening power."

To this criminal miſconduct, on the part of his brother labourers, and of the medical boards here, the author attributes the loſs of more than twelve thouſand of our countrymen, who periſhed, he ſays, in the ſhort ſpace of two years. But how is this to be reconciled with what the author ſays in the paſſage immediately preceding the laſt quotation?

"The mercurial treatment has been proved, by the almoſt univerſal ſuffrage of medical gentlemen who have practiſed in this peſtilential ſcourge within the tropics, to be the moſt efficacious."

If almoſt all the phyſicians were convinced of the ſuperior efficacy of the mercurial treatment, they doubtleſs adopted it; and if they adopted it, how can the patients be ſaid to have died from its being rejected?

Without vouching for the propriety of the conduct of the medical boards here, in their choice of phyſicians who were ſent to the Weſt Indies, we may at the leaſt be certain, that no orders were given fettering their conduct, or enjoining them to reject any mode of practice that was found to be ſucceſsful; or, if ſuch orders had been given, they would have been treated with deſerved contempt. Equally illiberal, we are ſorry to obſerve, are the author's reflections on the conduct of ſuch of his medical brethren, as have not coincided in opinion with him on the origin of the fever.

"The oppoſition," he ſays, "which I have had, and ſtill have, to contend with, in my endeavours to impreſs the truth of my ſentiments

on the public mind, relative to the origin and cauſe of the propagation of the peſtilential infection, which has characteriſed the late direful epidemic; and to the mode of treatment, which I, as well as every unprejudiced practitioner in the Weſt-India Iſlands, have found the only ſucceſsful one, has proceeded from the agents of the Bukama aſſociation in the firſt inſtance, and from the medical ſtaff of the armies acting in the Weſt-Indies, ſubſequent to the year 1795." Pref. p. 14.

In both he attributes this oppoſition, as he calls it, to the moſt unworthy motives. But we have ſaid enough to ſhow, that whatever ingenuity the author may have, and he certainly evinces talents of a ſuperior kind, his mind is too much warped to allow the deciſion of theſe queſtions to reſt entirely upon his judgment.

Dr. Chiſholm's ſituation, as Inſpector-General of the Ordnance Medical Department in the Weſt-Indies, requiring his perſonal attendance in the ſeveral iſlands, he ſeems to have employed himſelf in obtaining a knowledge of their natural as well as political hiſtories. Of theſe places, he has given ſhort topographical ſketches, which are apparently faithful, certainly ingenious and entertaining. Our readers may not be diſpleaſed at ſeeing, as a ſpecimen of the execution of this part, the following account of St. Chriſtopher's.

" The atmoſphere of this beautiful iſland has been, from its firſt ſettlement as an European colony in 1625, as much famed for its ſalubrity, as the manners of its inhabitants have been for their urbanity; and the diſtinguiſhing appellation " île douce". (Du Tertre, tom. ii. p. 6) is as applicable to both now as it was in 1640. Having been the mother colony of the Weſt-India ſettlements, a character was impreſſed on it, by the French and Engliſh gentlemen who conducted the original adventurers, which it ſtill retains. About the middle of the laſt century, the manners of the different French colonies, gave riſe to a proverbial diſtinction highly honourable to the inhabitants of St. Chriſtopher's. It was remarked, that " la nobleſſe étoit à Saint Chriſtophe, les bourgeois à la Guadaloupe, les ſoldats à la Martinique, et les payſans à la Grenade." (Hiſt. Gen. des Voyages, tom. lix. p. 229). The general aſpect of the iſland is extremely beautiful. Mount Miſery, occupying the body of the iſland in the north-weſt, gradually declines into ſmaller hills, and is at length loſt in the plain of Baſſeterre in the ſouth. Between the foot of this mountain and the ſea, a narrow gently inclining plain, every where environs it, whoſe fertility is only equalled by its delightful diſtribution, and its uncommon ſalubrity. Mount Miſery, 3711 feet in perpendicular height, is a volcanic mountain finely variegated by wood, paſture, and huge granite cliffs, one of which groteſquely diſpoſed on the ſummit, and forming one ſide of the moſt perfect crater I have met with in the Weſt-India iſlands, gave riſe, M. Rochefort ſays, to the name St. Chriſtopher's. (Hiſt. Nat. et Morale des Iles Ant. p. 30). The ſouthern extremity of the iſland is a peninſula of barren ridges, connected with the main land by a low iſthmus,

iſthmus, and exhibiting a rude uncultivated maſs, enhances the beauty of the latter. St. Chriſtopher's every where preſents the moſt pleaſing ſcenery; but the lee ſide, by a bolder diſpoſition of mountain, gully, rock, wood, and cultivated ſurface, poſſeſſes more picturesque beauty. Were I to ſelect where the ſcenes are ſo generally intereſting, I would point out the magnificent mountainous landſcape at Old Road; and the leſs elevated but more varied beauties of Sandy Point. Indeed the whole of the country between Old Road and the weſtern extremity, by poſſeſſing the ſingular, inſulated, heterogeneous, truncated maſs called Brimſtone Hill, ſituated at the baſe of Mount Miſery, where it exhibits its moſt romantic aſpect, is almoſt unique. St. Chriſtopher's, where its ſurface admits cultivation, is a perfect garden; and we cannot be aſtoniſhed at its being ſo, when we conſider that at all times the population has been very conſiderable. In the year 1658, the French diviſion alone, comprehending the ſouth-eaſt and north-weſt extremities, and conſequently the two principal towns, Baſſeterre and Sandy Point, could ſend forth 100,000 fighting men (Hiſt. Nat. and Mor.): and although, when it fell into the excluſive poſſeſſion of the Engliſh, in 1713, the number of its inhabitants was very conſiderably diminiſhed; yet an enterprizing ſpirit, encouraged by the facility with which cultivation could be carried on, and the aſtoniſhing fertility of the ſoil, amply compenſated, and not a practicable ſpot was left neglected. Population is at preſent rather on the decline, not from any change in the ſoil or climate, but from the fluctuating nature of commerce, the annihilation of the adjacent neutral port of St. Euſtatius, and the number of abſentees.

"Every circumſtance contributes to the maintenance of health in St. Chriſtopher's; a ſoil compoſed of ſand and vegetable mould inſtantly abſorbs moiſture; the ſurface, either precipitous, or gently declivous, permits not the accumulation and ſtagnation of water; the conſequent abſence of ſwamps; and a ſingular purity of atmoſphere. The only exception is perceived to the ſouth-eaſt of Baſſeterre, where a conſiderable tract of marſh has moſt unpardonably been left undrained; and annually, during the hot months, produces dangerous fevers of the remittent and intermittent kind. One unpleaſant deficiency, however, is perceived: the only ſtreams, deſerving the name of rivulet, are found at Old Road, and the diſtrict of Cayon. Springs riſing in ſome parts of Mount Miſery, and the ridges which branch from it towards Baſſeterre, are conducted to the adjoining plantations by pipes; but as the water has a ſtrong ſaline impregnation, its uſe is attended with no ſmall inconvenience to thoſe not always in the habit of drinking it. A long tract of dry weather is conſequently a ſource of infinite diſtreſs, as has been unhappily experienced during the two or three laſt years.

"Baſſeterre and Brimſtone Hill are the poſts occupied by the troops garriſoning St. Chriſtopher's. Were the ſource of miaſma removed from the neighbourhood of the former, a healthy conſtitution of its atmoſphere would be the neceſſary conſequence; for the town ſtands on ſand, and is ſufficiently perflated by the trade wind which blows over the lower branches of Mount Miſery ſituated behind it. The hiſtory of Veſuvius and Etna, as given by their modern celebrated ex-

plorers, Sir W. Hamilton, M. Ferber, Mr. Brydone, Spalanzanni, &c. may juſtly give cauſe of apprehenſion to the inhabitants of the environs of Mount Miſery, as well as to thoſe of the other volcanic iſlands: for as a period of ſeveral hundred years elapſed from the earlieſt tradition of an eruption of the former, till the famed one which deprived the elder Pliny of his life; and from this to the ſecond on record: and as long intervals occurred between the eruptions of the latter, although from the veſtiges of thoſe which happened beyond the record of hiſtory, had induced the natural hiſtorian of Etna to calculate the exiſtence of the world from a wonderful antiquity, (Brydone, let. vii.) may not the ſeemingly extinguiſhed volcanoes of the weſtern archipelago, when leaſt feared, ſuddenly burſt their preſent bounds, and cover their vicinity with horror and deſtruction. Montſerrat, I am told, exhibited an alarming ſpecimen about the beginning of this century, of what may be expected; Guadaloupe has very recently been diſtinguiſhed by the activity of its apparently extinguiſhed volcano (Rapport fait aux Citoyens Victor Hugues et Lebas ſur la ſituation du volcan du Guadaloupe, 1798); and the inceſſant earthquakes which terrified and endangered the lives of the inhabitants of St. Chriſtopher's, during the whole of the year 1797, give ſolidity to apprehenſion. Heaven avert the evil! The form and ſtructure of Brimſtone Hill ſanction the opinion however. In a curious map of this iſland prefixed to Du Tertre's Hiſtoire Generale, and publiſhed in 1642, this hill is diſtinguiſhed by the name of "Mine de Souffre." It is nearly a truncated cone, terminating in two peaks, compoſed of the moſt ſingular congeries of different bodies, we can well imagine. Volcanic aſhes, conſolidated by time into an immenſe calcareous maſs, form the baſis of this hill; but there are innumerable ſtrata of ſhells, of gravel, of pyrites, of lava, of pumice ſtone, interpoſed, and together with immenſe blocks of blue granite, and of argillaceous rock, evidently prove its volcanic nature and origin: and were more proofs wanting, the vicinity of the perfect crater of Mount Miſery, but more eſpecially the exudation of ſulphur from the hill itſelf, as well as the ſulphureous ſpiracula in thoſe places where deep excavations have been made for the foundations of buildings, together with the exceſſive heat of thoſe ſpots where ſpiracles have been diſcovered, would be deciſive. Its poſition, with reſpect to the adjacent heights, has ſecured to it a preference as a poſt of defence; and it conſtitutes the principal fortreſs of the iſland. It is dry and hot, notwithſtanding the perflation of the trade wind; but it is alſo remarkably healthy, for the 9th regiment, ſtationed on it from the year 1786 till the year 1794, loſt no more than three men before the malignant peſtilential fever appeared among them in July, 1793.

"In an iſland ſo remarkable for the purity of its atmoſphere, diſeaſes of importance proceeding from endemic cauſes, are not to be looked for. The yellow remittent fever ſeldom appears any where but in Baſſeterre, during July, Auguſt, and September; and then its violence is comparatively trifling. Simple remittents ſometimes appear during the ſame months; but intermittents, and diſeaſes depending on topical inflammation, ſuch as hepatitis, are never met with." Vol. ii. p. 285.

Similar

Similar accounts are given of the reſt of the iſlands, and of the intereſting ſettlement at Demerary, on the continent of South America. At the end of the ſecond volume, we have an account of experiments with the nitric acid, and with the oxygenated muriate of pot-aſh, in the yaws, leproſy, venereal, and other complaints; but we have already extended our view of the work beyond our uſual limits, and muſt therefore refer our readers for theſe accounts to the volume.

ART. VI. *A Treatiſe on Plane and Spherical Trigonometry; with an Introduction, explaining the Nature and Uſe of Logarithms; adapted to the Uſe of Students in Philoſophy. By the Rev. S. Vince, A. M. F. R. S. Plumian Profeſſor of Aſtronomy and Experimental Philoſophy in the Univerſity of Cambridge.* 8vo. 4s. Deighton and Nicholſon, Cambridge; Lunn, London.

ASTRONOMY requiring the calculation of triangles from various *data*, the progreſs of that ſcience muſt very ſoon have given riſe to Trigonometry. The celebrated aſtronomer, Hipparchus, wrote twelve books on the Chords of circular Arcs, having relation to Trigonometry: and, ſoon after, Menelaus wrote ſix books upon the ſame ſubject, with three books upon Spherical Trigonometry; the latter only of which we now poſſeſs. The various calculations in Trigonometry were, at firſt, performed by the Chords of Arcs; and this method was uſed till about the eighth or ninth century, when the Chords were changed into Sines by the Arabians, who introduced three or four new Theorems, which are now in uſe. In 1553, Eraſmus Reinhold, Profeſſor of Mathematics at Wirtemburg, publiſhed a Table of Tangents. Not long after this, Vieta publiſhed a Table of Sines, Tangents, and Secants, to every minute of the quadrant. But to avoid the trouble of long multiplications and diviſions in the operations of this ſcience, John Napier, Baron of Marchiſton in Scotland, invented a ſet of artificial numbers, called *Logarithms*, by means of which, multiplication and diviſion are performed by addition and ſubtraction, and thus the computations become very ſimple and eaſy. But the Scale of Logarithms, as computed by Napier, was changed to another more convenient, by Briggs, who made 0 the logarithm of 1; 1 the logarithm of 10; 2 the logarithm of 100; 3 the logarithm of 1000; and ſo on: and theſe are the Logarithms now in uſe.

In

In the Treatiſe of Trigonometry before us, the author has, very properly, begun with explaining the nature and uſe of Logarithms. He obſerves, that the Logarithms of numbers below unity, may be written either with a negative index, or by adding 10 or 100 to it, ſo as to keep the index always poſitive: and here the Profeſſor makes the following remark:

"The negative index, however, is that which ſtands in the regular ſcale of Logarithms, and always repreſents the *true* Logarithm of a decimal, and of that one number only; whereas the Logarithms of a decimal, expreſſed by adding 10 or 100 to the index, is 10 or 100 too great, and expreſſes alſo the Logarithm of a number greater than unity: thus, 4,8827972 is the Logarithm of 76348; and conſidering it as the Logarithm of a decimal, having 10 added to the index, it is alſo the Logarithm of 0,0000076348. By uſing the negative index, there is no danger of a miſtake, and every ſource of error ſhould be cut off; we ſhall therefore derive all our concluſions in terms of the *true* Logarithm."

In the utility of this, we agree entirely with the author.

He next explains the method of finding, from the Tables of Logarithms, the Logarithm of any number as far as eight figures, which is as far as the Tables will go; giving an example to each caſe: and he then goes on to ſhow how the number may be found from any given Logarithm; exemplifying the different caſes, that the reader may be under no difficulty in applying the rules. After this, he explains the method of finding the Logarithm of a proper fraction, either by the negative index, or by adding 10 to the index.

When it is required to incorporate ſeveral Logarithms by addition and ſubtraction, it will be more convenient to convert the ſubtraction into an addition, for which purpoſe the *arithmetic complement* of the quantity to be ſubtracted is taken; and this is found by writing down what the Logarithm wants of 10,0000000; for, as the author obſerves,

"To add what a number wants of 10, muſt evidently make a quantity greater by 10, than if you had ſubtracted that number; for inſtance, $14 + 6$ is greater by 10 than $14 - 4$. Subtracting therefore 10, after the addition of the *arithmetic complement* of a Logarithm, is the ſame as ſubtracting the Logarithm."

The decimal part of every Logarithm is naturally poſitive, even when the index is negative; but this author obſerves,

"That it will be very often found convenient to change ſuch a Logarithm into one which ſhall have its decimal part alſo negative, and this he calls a *negative* Logarithm; this is done by ſubtracting 1 from the Index, taking the arithmetic complement of the decimal part, and prefixing the ſign — *before* the index (which otherwiſe ſtands *above* it)

ſo

ſo as to effect the whole; for by this operation you increaſe the value of the index by unity, and diminiſh that of the decimal part by unity, and therefore the value of the fraction is not altered: thus, $\bar{3},5962748 = -2,4038252$."

The utility of this reduction appears afterwards in many inſtances.

To a learner, difficulties frequently ariſe in the uſe of Logarithms, when the natural numbers become decimals; but this difficulty Mr. Vince avoids, by conſidering the ſignificant figures as whole numbers, and then making an allowance in the index for the number of decimals; and thus the computer has to take out the Logarithms of whole numbers only. His rule for *multiplication* is this. Let the product be $a \times b \times c \times$, &c. containing n decimals in all the factors; and let A, B, C, &c. be the reſpective values of the factors, conſidering the ſignificant figures as whole numbers; then the Logarithm of $a \times b \times c \times$, &c. $=$ log. A $+$ log. B $+$ log. C. $+$, &c. $-$ n. And for *diviſion*, he gives this rule. Let the value of $\frac{a \times b \times c \times, \&c.}{s \times t \times u \times, \&c.}$ be required, in which the dividend contains n decimals, and the diviſor contains m decimals and r factors; and let A, B, C, &c. S, T, U, &c. be the reſpective values of a, b, c, &c. s, t, u, &c. conſidering the ſignificant figures as whole numbers; then the Logarithm of the quotient $=$ log. A $+$ log. B $+$ log. C $+$, &c. ar. co. log. S $+$ ar. co. log. T $+$ ar. co. log. U* $+$, &c. $+$ m $-$ n $-$ 10 r. Theſe rules are a conſiderable improvement upon the common methods, tending greatly to facilitate, and render more certain, the operations.

The author next gives the rules for raiſing powers and extraordinary roots; theſe he has inveſtigated and expreſſed ſo clearly, that, with the examples annexed, we think there can now be no difficulty in making any ſuch computations. He then proceeds to a further exemplification of Logarithms in making various calculations.

The nature of *Hyperbolic* Logarithms, of *Logiſtic* Logarithms, and of *Proportional* Logarithms, are next explained, and their ſeveral particular uſes pointed out, with examples. Thus ends the Introduction, which we muſt conſider as a very valuable addition to the work.

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* In this rule, p. 24, l. 4, there is an erratum, not noticed by the author, where, for ar. co. U, read ar. co. log. U.

Plane Trigonometry becomes next in courſe the ſubject of conſideration: and in the definitions the author very properly obſerves, that an Arc of 90° has not (according to the definition of thoſe terms) either a tangent or a ſecant. He inſtances the abſurdity of the ſuppoſition, that ſuch an Arc has a tangent or ſecant, from a right-angled ſpherical triangle, where radius : coſine of the angle at the baſe :: tangent of the hypothenuſe : tangent of the baſe; now when the baſe = 90°, the hypothenuſe = 90°; and therefore theſe Arcs being equal, if they have any tangents, of whatever value they may be, they muſt be equal, and therefore radius = coſine of the angle at the baſe, whatever that angle may be. This falſe concluſion ariſes from the falſe ſuppoſition, that an Arc of 90° has a tangent. The author afterwards gives another inſtance of a falſe concluſion ariſing from the ſame ſuppoſition.

In reſpect to the propoſitions, the author appears to have ſelected all that are likely to be uſeful in philoſophical or any other enquiries. He has clearly pointed out the ambiguous caſes; and where there can be any poſſible difficulty, he has ſhown how the rules for computation are to be adapted to a logarithmic operation: and here he obſerves, that if an Arc be found in terms of its coſine, and the Arc be very ſmall, or near 180°, the variation of the coſine will be ſo ſmall, that it will not vary for many ſeconds. Thus, if the log. coſine came out 9,9999998*, then in the tables this is the coſine of an Arc from 2′. 52″ to 3′. 41″; here is therefore an Arc for 49″, which has the ſame coſine in the tables, owing to their being continued to ſeven decimals only; it is impoſſible therefore to ſay what Arc from 2′. 52″ to 3′. 41″, we are here to take. In ſuch caſes, it is here obſerved, that the expreſſion muſt be transformed into one where the ſine enters inſtead of the coſine. In like manner, if an Arc be near 90°, and be expreſſed by the ſine, the expreſſion muſt be changed into one where the coſine enters.

The principles here delivered are next applied to find the heights of objects; to carry on a menſuration of a country by a ſeries of triangles; to find the length of an Arc of the meridian, &c. after which, examples are given of computing all the different caſes of triangles, by Logarithms. To this is added an Appendix, ſhowing how to find the powers of the ſine and coſine of an Arc; to conſtruct a table of ſines, coſines, &c. to expreſs the ſine and coſine of an Arc in terms of the

* This by miſtake is printed 9,999998. See p. 72, line 4th from the bottom.

impoſſible quantity $\sqrt{-1}$, remarking their uſe in phyſical aſtronomy; and to expreſs an Arc in terms of the ſines of multiples of that Arc; and here the author ſhows, that if z be any Arc, $\frac{1}{2}z = \text{ſin. } z - \frac{1}{2}\text{ſin. } 2z + \frac{1}{3}\text{ſin. } 3z -$, &c. ad infinitum.

The author next proceeds to Spherical Trigonometry; and here he begins with definitions, and the deſcription of ſuch circles of the ſphere as the ſubject neceſſarily requires; and theſe, the reader will find, are explained, and their properties inveſtigated, with more than uſual accuracy. He then goes on to the explanation and inveſtigation of all the general properties of triangles, in which are found many things not uſually met with in works of this kind, but which are frequently found uſeful in removing the ambiguity which ariſes in the ſolution of Spherical Triangles.

The ſolution of right-angled ſpherical triangles, by Napier's *circular parts*, is the next ſubject of conſideration; and here, by the arrangement of the *middle part*, the *adjacent extremes*, and the *oppoſite extremes*, in a table, directly againſt each other, for all the caſes, the whole is rendered extremely evident. The demonſtration of the two Theorems, for all the caſes, is made very eaſy by means of two propoſitions, the proofs of which take up only a few lines. The equations for all the caſes are arranged in a table, ſo as to correſpond to the other table. By this method, all the caſes are contained in a much ſmaller compaſs, and are much more eaſily remembered, than when they are reſolved into ſo many proportions as they neceſſarily muſt, which can never, without great labour, be committed to memory. The author has purſued the ſame method for a *quadrantal* triangle; that is a triangle having one ſide $= 90°$, which he has ſhown can be reſolved by the *circular parts*; and he has arranged the equations in a table accordingly. The ambiguous caſes are pointed out; and ſuch general properties of right-angled and quadrantal triangles are given, as muſt very frequently tend to remove an ambiguity which might otherwiſe ariſe. The neceſſity alſo of attending to the ſigns of the quantities made uſe of; that is, of the ſines, coſines, tangents, &c. is ſhown in ſeveral inſtances. Some further proportions of right-angled triangles are added; and ſome properties of oblique-angled triangles are demonſtrated, from letting fall a perpendicular from the vertical angle upon the baſe. The ſolution of oblique-angled triangles is next given; and here the reader will find all the caſes inveſtigated in a clear and ſimple manner, and the rules very plainly ſtated; ſome of which inveſtigations are new: and to theſe are ſubjoined a great many affections of ſpherical triangles, which will be found

found extremely uſeful in removing ambiguities which frequently ariſe in the computations of ſpherical triangles.

After having delivered every thing which can be uſeful in the theory, the author proceeds to the practice, ſhowing how to compute the various caſes by Logarithms; and here he has choſen ſome examples in aſtronomy; among which, he has given a direct ſolution of the following very uſeful problem: *Given two obſerved Altitudes of the Sun, and the Time between, with the Change of Declination in the Interval of the Obſervations, and the Declination at the firſt; to find the Latitude of the Plane.* An inveſtigation of this is firſt given, and then a rule is deduced for a logarithmic computation; to which, is added an example. The rules given for the ſolution of this problem have generally been partly by tentative methods, approximating to the truth; nor has the change of declination been before conſidered. The author therefore, by giving an eaſy practical rule for a complete ſolution, has done an important ſervice to the navigator, to whom this is principally of uſe. At land, the two obſervations may be made at the ſame place; but on board a ſhip in motion, the obſervations will be made in different places; in this caſe, the altitude taken at the ſecond obſervation muſt be reduced to what it would have been, if the obſervation had been made at the place where the firſt altitude was taken; for the method of doing which, the author refers to his *Political Aſtronomy*; a work, which contains a very full deſcription of the conſtruction and uſe of all aſtronomical inſtruments, in their lateſt ſtate of improvement.

The variation of ſpherical triangles is the next, and laſt ſubject of this Treatiſe. Cotes was, we believe, the firſt perſon who wrote any thing on this ſubject; it was publiſhed in the *Harmonia Menſurarum*, under the title of *De eſtimatione Errorum in mixta Matheſi*. The author has here firſt conſidered the variation of right-angled ſpherical triangles, in which ſome new properties are given, one of which we conceive may be very frequently uſeful; that is, if the angle at the baſe of a right-angled ſpherical triangle be conſtant, the increment of the hypothenuſe : increment of the baſe :: the ſine of twice the hypothenuſe : the ſine of twice the baſe. He next proceeds to the variation of oblique-angled ſpherical triangles; and here the reader will find an inveſtigation of all the different caſes. This is a ſubject of great conſequence in aſtronomy, where it is ſo frequently required to find the cotemporary variations of the different parts of a triangle. If a ſmall variation of the ſun's altitude be given, we may hence find the cotemporary variation of the time, or the contrary. The diameter of the ſun being alſo given, the time by which his riſing is

acce-

accelerated by refraction is known. If a ſmall increaſe of the ſun's right aſcenſion be given, the correſponding increaſe of his longitude will be given. In ſhort, in the preſent improved ſtate of aſtronomy, this ſubject is of the firſt importance.

The author concludes by ſhowing, how the properties of plane triangles may be deduced from thoſe of ſpherical, in thoſe caſes where the ſines or tangents of the ſides enter; for, by diminiſhing the ſides of a ſpherical triangle, *ſine limite*, the triangle approaches to a plane triangle as the limit, and the ultimate ratio of the ſines or tangents of the ſides will be that of the ſides themſelves; for inſtance, in a ſpherical triangle, the ſines of the ſides have the ſame proportion as the ſines of the oppoſite angles; and when the ſides are diminiſhed ſine limite, we get the proportion of the ſides, the ſame as the proportion of the ſines of the oppoſite angles, which is the property of plane triangles.

In this work, the author has confined the plan to whatever may be uſeful in its application to ſcience; and he appears to have comprehended in it every thing which can be neceſſary for that purpoſe. Moſt Treatiſes are either too ſhort, or are extended beyond the bounds of what may be ſufficient for practice. The work before us, we can recommend, as compriſing all that can be generally uſeful on the ſubject, and no more.

ART. VII. *Archæologia, or Miſcellaneous Tracts relating to Antiquity. Vol. XIII.*

(Concluded from p. 74.)

XII. *Copies of Two Manuſcripts on the moſt proper Method of Defence againſt Invaſion. By Mr. Waad. Communicated by the Rev. Samuel Ayſcough, F. A. S. in a Letter to the Rev. John Brand, Secretary.* Read March 2, 1797.

THE author of theſe MSS. who ſucceeded his father, a Yorkſhire gentleman, as clerk of the council, was knighted by King James I. at Greenwich, May 20, 1603, and made Lieutenant of the Tower, having been employed on various embaſſies to Spain, Denmark, Germany, France, in 1586, and Portugal during the interregnum. He has ſhown much good ſenſe in theſe papers, which may be conſulted with advantage by thoſe whom they more immediately concern. They are happily,

happily, however, now become leſs intereſting, than at the time when they were read to the Society.

XIII. *Copy of a MS. in the Britiſh Muſeum (Harl. MSS. 6844, fol. 49) entitled, "An Expedient or Meanes in want of Money to pay the Sea and Land Forces, or as many of them as ſhall be thought Expedient without Money, in this Year of an almoſt univerſal Povertie of the Engliſh Nation." By Fabian Philipps. Communicated by the Rev. Samuel Ayſcough, F. A. S.* Read March 9, 1797.

This MS. bears date July 4, 1667. After mentioning the braſs coinage of Elizabeth, and enumerating the various ſimilar expedients, which the Spaniards, the Dutch, the Swedes, the Genoeſe, Turks, &c. had on different occaſions adopted, this writer recommends, as a remedy for the urgent neceſſities of the times, that "ſome ſmall moneys be made of braſs or tin, which other nations have but little of, and by a late invention will very much reſemble ſilver." The deficiency of caſh in modern times is more readily ſupplied by bills of exchange. A ſhort account of this projector, Fabian Philipps, is ſubjoined in a note, extracted from Wood's Faſti Oxon.

XIV. *Explanation of a Seal of Netley Abbey, in a Letter from the Rev. John Brand, Secretary. Addreſſed to the Preſident.* Read Jan. 26, 1797.

The inſcription of this ſeal is "S' BEATE MARIE DE STOW'E SCI EDWARD," or "Sigillum beate Marie de Stowe ſancti Edwardi." *Edwardſtow* occurs in Tanner's Notitia Monaſtica, as the old name of *Netley Abbey;* and "*Stow*" ſignifying "*place*," Mr. B. thinks,

"that *Edwardſtow* latinized upon this ſeal by *Stowe Sancti Edwardi* was probably the original name of the monaſtery, and that this was its *firſt* ſeal, repreſenting *the Virgin Mary and child* with *St. Edward*, with uplifted hands, kneeling before her."

"This famous abbey, diſtinguiſhed by the ſeveral titles of *Netteley—Lettely—Edwardſtow*,—or *De loco S. Edwardi juxta Southampton*, was founded in the year 1239, by king Henry III. for Ciſtercian monks from Beaulieu, and dedicated to St. Mary and St. Edward." P. 194.

In the ſame plate with this ſeal are given drawings of two others, much mutilated, of this abbey, under the name of *Lettely Abbey*, appendant to a deed, dated 3 Edw. III.

XV. *Ex-*

XV. *Explanation of a Seal of the Abbey of Lundores, in Scotland. By the Rev. John Brand, Secretary. In a Letter addreſſed to Owen Saluſbury Brereton, Eſq. Vice Preſident.* Read May 11, 1797.

From the mutilated inſcription of this ſeal, which runs thus, '*Sigillum Sancte Marie et Sci Andree de Lundo****,' the Vice-Preſident had ſuppoſed it referred to the pariſhes of *St. Mary* at Hill, and *St. Andrew* Hubbard, in London. Mr. B. however, ſupplied the defective letters *res*, part of the R being ſtill viſible, and ſhows it to have been

"a Scottiſh ſeal, and moſt probably the firſt and original one of the rich *Abbey of Lundores* in the foreſt, on the river Tay, by the town of Newburgh, in Fifeſhire, founded by David, Earl of Huntingdon, brother to William, King of Scotland, on his return from the Holy Land, A. D. 1178, for Tyronenſes."

He ſupports this appropriation, by copying from the end of the ſecond volume of Dugdale's Monaſticon, the charter of foundation of this abbey, and concludes by obſerving, that "*Lundores* was erected into a temporary barony by James VI. A. D. 1600, in favour of Patric Leſly, ſon of Andrew, Earl of Rothes.

XVI. *Copy of an Original Inſtrument dated 25 Nov. 1449, concerning the Church-Yard of St. Mary Magdalen, in Milk-Street, London. Exhibited to the Society of Antiquaries, by Thomas Loggen, Eſq.* Read March 23, 1797.

This inſtrument, which is in Latin, is founded upon the depoſition of a Mr. Robert Sheffield, clerk; the moſt remarkable part of which is, "that there ſtode a *croſſe* in and uppon the ſame voide grounde of the height of a man or more. And that *the ſame croſſe was worſhipped by the pariſhens* there *as croſſes be commonly worſhipped in church-yardes.*

XVII. *Copy of an Original Letter from Queen Elizabeth to the Earl of Warwick. Exhibited to the Society of Antiquaries, by Peter Renouard, Eſq. F. A. S. in whoſe Family this curious Paper has long remained.* Read March 16, 1797.

This letter is endorſed in a different hand, 4 July, 1563, and relates to a ſupply of "men, money, and vittell," which the Queen engages to ſend this nobleman, to enable him to keep poſſeſſion of Newhaven (Havre de Grace). But it appears from Holinſhed, that though the garriſon did actually receive the promiſed ſuccours in leſs than a fortnight, they were not able

able to hold out longer than the 28th of the ſame month, in conſequence of the plague, which broke out among the Engliſh ſoldiers, and which was afterwards brought by them to England. The concluſion of this letter is in the Queen's own writing, and ſhows with what artful policy ſhe could occaſionally flatter her favourites and dependents, to encourage them in enterpriſes of moment, or when any other particular object was to be attained by it.

" My deare Warwik if your honor and my deſir could accord with the los of the nideſuls fingar I kipe, God helpe me ſo in my moſt nide as I wold gladly lis that one joint ſore your ſafe abode with me. but ſins I can not that I wold, I wil do that I may, and wil rather drinke in an *aſin* cup than you or yours ſhude not be ſoccerd both by ſea and land yea and that with all ſpede poſſible, and let this my ſcribling hand witnes it to them all

Yours as my own E. R.
Elizabeth R." P. 203.

We do not meet with the word *aſin* in the gloſſaries; but from the context, we ſuppoſe the Queen meant to intimate to Lord Warwick, that ſhe would diſpoſe of her gold and ſilver cups, and be content to drink out of one made of *aſhen* or *aſpin** wood (for both ſorts are uſed by the turners) rather than he ſhould not have the ſuccours ſhe promiſed him.

XVIII. *Account of Flint Weapons diſcovered at Hoxne in Suffolk. By John Frere, Eſq. F. R. S. and F. A. S. In a Letter to the Rev. John Brund, Secretary.* Read June 22, 1799.

Of theſe flint weapons, which were found in great numbers at the depth of about twelve feet under four different ſtrata of earth, there are four ſpecimens given in two plates. That theſe weapons of war are very ancient there can be no doubt; but it may be queſtioned, whether, according to Mr. F.'s opinion, " they were fabricated and uſed by a people, who had not the uſe of metals." Flint, bone, ſhells, and other hard ſubſtances, have been often uſed by barbarous nations in pointing their weapons for the ſake of greater convenience and expedition, even after they have been acquainted with the working of me-

* ' Populus. The white ſorts, as alſo the *aſpen* tree, do cauſe great litter in the ſpring. The wood of theſe trees, eſpecially of the abele, is very good to lay floors, &c. But for *turnery* ware, there is no wood equal to this for its exceeding whiteneſs, ſo that trays, *bowls*, and many other utenſils are made of it.' Miller's Gardener's Dict. edit. 1731.

tals;

tals; and accordingly the braſs inſtruments called *celts*, from which they do not differ much in ſhape, are ſometimes found along with theſe flint weapons. Thoſe, therefore, who are inclined to doubt this writer's poſition, will ſcarcely agree with him, when he ſays he is tempted "to refer them to a very remote period indeed, *even beyond that of the preſent world!*"

XIX. *Account of Antiquities from St. Domingo. In a Letter from Thomas Ryder, Eſq. to the Rev. John Brand, Secretary.* Read Nov. 30, 1797.

Theſe objects, offered by Mr. R. to the inveſtigation of the Society, were preſented to him "by Lieut. James Ryder, of the royal navy, who had the honour of ſerving his Majeſty on the late expedition to the Weſt Indies."

"At the weſt end of the iſland of Hiſpaniola, called St. Domingo, he had them delivered to him by a ſailor (who had promiſcuouſly ſtrung them together) and which ſailor obſerved he received them from a runaway negro, who took them out of a cave near Cape Nicholas, which few negroes had the courage to enter, it being traditionally reported a god's cave." P. 206.

They are repreſented in a plate, and from their groteſque, ſquabby appearance, bearing a reſemblance to the human figure, ſeem to have been a ſort of ſmall idols, or *penates*.

XX. *Obſervations on Stone Pillars, Croſſes, and Crucifixes, by Thomas Aſtle, Eſq. F. R. S. and F. A. S. In a Letter to the Preſident.* Read Jan. 11, 1798.

With theſe obſervations, drawings were tranſmitted to the Society, ſelected from two volumes of drawings of antiquities, collected by John Anſtis the elder, Eſq. Garter King at Arms. This paper is divided into two ſections: 1. *Of Stones or Pillars erect, as well rude as wrought and inſcribed.* 2. *On Crucifixes.*

Single ſtones, or rude pillars, were erected both among the Jews and Gentiles in the moſt early ages, on various occaſions, but principally from religious motives; or, if this was not their original deſign, they were appropriated by after-times to ſuperſtitious or idolatrous purpoſes. "After Chriſtianity took place," ſays Mr. Borlace, p. 162, "many continued to worſhip theſe ſtones, to pay their vows, and to devote their offerings at the places where they were erected, coming thither with lighted torches, and praying for ſafety and ſucceſs; and this cuſtom we can trace through the fifth and ſixth centuries, even unto the ſeventh, as appears from the prohibitions of ſeveral councils."

"Croſſes

"Croſſes were frequently placed on the ſpot," ſays Mr. Aſtle, "where any ſingular inſtance of God's mercy had been ſhewn, or where a perſon had been murdered by robbers, or had met with any violent death. They were alſo erected, where the corpſe of any great perſon reſted, as it was carried to be buried; and very often in church-yards, to remind the people of the benefits vouchſafed to us by the croſs of Chriſt*; and in early times, at moſt places of public concourſe, or at the meeting of three or four roads or highways. At thoſe croſſes the corpſe in carrying to church was ſet down, that all the people attending might pray for the ſoul of the departed. It was cuſtomary for mendicants to ſtation themſelves at croſſes for the purpoſe of ſoliciting alms for Chriſt's ſake; hence they ſay, in the North of England, when a perſon is urgent and vehement, "he begged like a cripple at a croſs."

"Penances were often finiſhed at croſſes, which concluded with weeping, and the uſual marks of contrition. Near the town of Stafford ſtood a croſs called *Weeping-Croſs*, from its being a place deſignated for the expiation of penances." P. 215.

Of *crucifixes*, Mr. A. obſerves, that "they were ſet up in churches to recogniſe our Lord's paſſion; and that the place, appropriated for this purpoſe, was called the Rood Loft."

XXI. *Obſervations on Mr. Townley's Antique Bronze Helmet, found at Ribcheſter in Lancaſhire. By the Rev. Stephen Weſton, B. D. F. A. S. In a Letter addreſſed to the Preſident.* Read Feb. 1, 1798.

This helmet, and ſome other remains of Roman antiquity, were found at Ribcheſter (the Coccium of Antoninus) Dec. 8, 1797. They were afterwards publiſhed by the Society in four moſt elegant plates, accompanied with very learned diſquiſitions on their uſe by Mr. Townley, who had been the purchaſer of them. Theſe form the beginning of vol. iv, of the *Vetuſta Monumenta*†. The helmet conſiſts of a maſk with a diadem, and a head-piece affixed to it. Mr. T. was of opinion, that it had not been uſed in war, but on religious proceſſions on ſacred feſtivals; that the *maſk* part of it was after the manner of the Grecian art preceding the Cæſars, and executed ſome ages before the head-piece, which is of coarſe and heavy work, correſponding with that of the artiſts under Septimius Severus; that the ornaments of the diadem alluded to the goddeſs *Iſis*, the accompaniments of which he was perſuaded repreſented this goddeſs in her generating, pre-

* We have ſeen a beautiful ſpecimen of this ſort in the church-yard of Somerſby, a village near Horncaſtle, Lincolnſhire; of which, we believe, a drawing has been lately ſent to the Society. *Rev.*

† We ſhall notice that, and other papers, whenever that volume ſhall be completed.

ſerving,

ſerving, and deſtroying capacities. This Mr. T. laboured to eſtabliſh with much ingenuity and learning.

Mr. Weſton ſuppoſes the maſk to be of the age of Antonines, and agrees in other reſpects with Mr. T. except that he refers it to *Bacchus*, and obſerves that "the mitre*, which is a female attire, points out the two-fold nature of Bacchus, who is called διφύης and δίμορφος, partaking of both ſexes, the delicacy of the female, and the courage of the male." We are inclined to think, that this appropriation is more eaſy and probable, and ſeems to agree better with the accompanying embelliſhments.

XXII. *Obſervations on the Griggirrys of the Mandingos. In a Letter from Elliott Arthy, Eſq. to William Blizard, Eſq. F. R. S. and F. A. S.* Read Nov. 30, 1797.

The Mandingos are a tribe inhabiting a part of Africa, ſituated about 100 miles to the north of the Britiſh colony at Sierra Leone; and theſe Griggirrys (a ſpecimen of which was obtained by Mr. A. from one of the natives, and encloſed in this letter) are pieces of African manuſcript, cloſely folded in little leathern caſes, and worn about the perſon, which, by operating as a ſort of charm, they are ſuppoſed to ſhield from every danger.

"A Mandingo man poſſeſſing one of them, conceives himſelf ſecure from all harm whatever; not only from all kinds of diſeaſes and miſhaps, but even from being carried captive from his country, and ſhielded, moreover, from the deathful force of a bullet, when ſhot from a muſquet." P. 227.

"There are certain men among the Mandingos called Griggirry men, who are looked up to by the multitude with religious reverence, and who are thought to be endowed with ſupernatural underſtandings and talents. Theſe Griggirry men, I am told, compoſe and diſpoſe of the Griggirrys to the people at large, and thereby no doubt arrogate to themſelves great power, riches, and fame." P. 228.

Ignorance and ſuperſtition will produce the ſame effects in all climates and countries. The *Griggirrys* of the Mandingos, the *Taliſmans* of the Arabians, the *Sapphies* of the Africans mentioned by Mr. Park in his Travels, the *Obi* of the negroes in the Weſt-Indies, and the *charms* prepared by the *Lapland witches*, bear a ſtriking analogy to each other, and are all to be referred to the ſame ſource. By a note ſubjoined to this letter,

* Sophocles Œd. Tyr. 218. Propert. 4, 2, 31.

it appears that the Griggirry ſent along with it, has been examined by Dr. Ruſſel, who ſays, "it is written in the Arabic hand uſed in Barbary, and contains the name of God frequently repeated, with the addition of certain unintelligible characters."

XXIII. *Diſſertation on the Lives and Works of ſeveral Anglo-Norman Poets of the Thirteenth Century. In a Letter from Monſ. de la Rue to John Henniker Major, Eſq. M. P. F. R. S. and F. A. S. Tranſlated from the French.* Read March 29, 1798.

Monſ. de la Rue has purſued the ſame plan in this volume, as in his former ingenious eſſays, of writing ſeparately a biographical account of ſome *one* Anglo-Norman poet, more eminent than the reſt, and then giving a ſubſequent diſſertation on the lives and works of others leſs famous, whoſe names and writings had been occaſionally mentioned in the former paper. Through this we purpoſe to accompany him.

STEPHEN OF LANGTON, ARCHBISHOP OF CANTERBURY.

It is remarkable, that the firſt in this liſt ſhould be no leſs a perſon, than the Metropolitan of this kingdom; and that the firſt proof of his poetical talents ſhould be taken from the ſtanza of a *ſong*, introduced in one of his *ſermons*, written upon the Holy Virgin. It appears, however, that whole diſcourſes in French verſe were then not unuſual; which is one of the ſtrongeſt proofs that can be given of the very general taſte for French poetry, which muſt have pervaded all ranks of people at that time in England. In the ſame MS. which contains this ſermon, are two other pieces aſcribed to the Archbiſhop. "The firſt is a *Theological Drama*, in which Truth, Juſtice, Mercy, and Peace, debate among themſelves, what ought to be the fate of Adam after his fall." The ſecond is *a Canticle on the Paſſion of Jeſus Chriſt*, in 123 ſtanzas, making more than 600 verſes. The tenth verſe of Pſalm lxxx. certainly furniſhed the poet with the idea of the former piece, which "he has worked up with equal taſte and delicacy." On the latter, Monſ. de la R. has obſerved:

"The hiſtorical details are brought forward in a quick ſucceſſion, and in a manner as intereſting as the ſubject. But as the author was provided with all the facts, and had nothing left to his care but the verſification, there is leſs imagination and poetry in this piece, than in the preceding." P. 233.

CHARDRY.

"Chardry was one of thoſe poets, who exerciſed their genius on ſubjects of devotion, and we have from him the *life of St. Joſaphat*, and that of the *Seven Sleepers* (brethren) in French verſe." P. 234.

This latter poem, which has been improperly ſtyled *St. Dormans*, by Mr. Warton, in his Hiſt. of Engl. Poetry, contains more than 1800 verſes. The former no leſs than 2900. They are both in the Britiſh Muſeum, Bibl. Cotton. Caligula, A. IX. " In the ſame MS. is another work, entitled *Le Petit Plet*," or a dialogue between an old and young man on the happineſs and miſery of human life, which contains about 1900 verſes. It is without a name; but as it has been copied by the ſame hand, and correſponds in ſtyle and character with the two foregoing works, Monſ. de la R. ſuppoſes it to have been the production of the ſame author.

" Independently of this piece being the offspring of the imagination only of the poet, it greatly excels the two foregoing; inaſmuch as it is more intereſting from the leſſons of morality and philoſophy contained in it; and as it is the young man, who gives them to the old man, the repreſentation becomes more affecting, and ſurpriſingly fixes the attention." P. 236.

William of Wadington.

This poet, who from his ſtyle is judged to have flouriſhed about the middle of the 13th century, and from his name to have been deſcended from a Lincolnſhire family, was of the order of prieſts. He tranſlated *Le Floretus*, a Latin poem, into French verſe. In this work, which he has entitled *Manuel*, and which conſiſts of nearly 6000 verſes, he has not ſcrupulouſly adhered to his original, but introduced very curious matter, relating to the manners and cuſtoms, as well as poetry, of the Engliſh of his own times. Having treated of their taſte for romances, fabulous tales, and ſongs, he mentions another kind of poeſy in great requeſt among them, called *Rotewange*, that is, " pieces which they ſang, and at the ſame time accompanied themſelves on the hurdy-gurdy."

" But thoſe theatrical pieces called " *Miracles*," were their delight beyond all others; they were of the nature of tragedy, which repreſented the martyrdom of ſome ſaint of the primitive church." P. 237.

Theſe entertainments are very much blamed by this poet, both on account of the diſguiſes the actors were obliged to make uſe of, the prodigies falſely attributed to the ſaints, and becauſe they engroſſed a part of the ſabbath, and were often concluded by dances, wreſtling, or tilting. He is particularly ſevere alſo againſt the minſtrels, jongleurs or jugleurs, " who by the recital of romantic and amorous adventures, brought prematurely forward, and rouſed the paſſions." When we recollect the author's profeſſion, we are the leſs ſurpriſed at this cenſure. The ſportive talents, and apparently looſer princi-

ples of ſuch men, generally rendered them obnoxious to the more rigid eccleſiaſtics; and it was even an eſtabliſhed order in ſome monaſteries, that no minſtrel ſhould ever be ſuffered to enter their gates*. But, however the minſtrel-tribe might be diſcountenanced by the more ſevere orders of the clergy, they ſeem to have been great favourites with all ranks of the laity. Not only the lower order, but even princes and nobles, long careſſed and patronized them. The *Joculator Regis* is expreſsly mentioned in Doomſday Book, Fol. 162. Col. 1. and it is remarkable, that the *King's Jugler* continued to have an eſtabliſhment in the royal houſehold down to the reign of Henry VIII.†

Anonymous Continuator of the Brutus of Robert Wace.

"Robert Wace, in 1155, turned the Brutus, compoſed in Latin by Geoffrey of Monmouth, into French verſe. The MS. of the Cottonian Library Vitellius, A. X. compriſes this tranſlation, with a ſupplement in like manner, in French verſe, by an anonymous author‡. That part of the work by Robert Wace finiſhes, like his original, at the death of King Cadwallader, at the end of the 7th century; but that of his continuator, beginning at this epocha, goes down to the 24th year of the reign of Henry III." P. 241.

Monſ. de la R. has obſerved of this poet, that, though not always exact in his Anglo-Norman hiſtory, yet he has produced ſome facts not to be found in other hiſtorians, and cites the following as an inſtance. William the Conqueror being tormented with the apprehenſion of a reverſe of fortune, ſtrenuouſly urged the wiſe men and clergy of his ſtates, whom he aſſembled together, to find out the future deſtinies of his children. The device hit upon for this purpoſe by one of the members of the council, together with the ſeveral anſwers of the three ſons, form a curious narrative, which we are ſorry our limits will not permit us to extract. Though Monſ. de la R. does not decide upon the authenticity of this hiſtorical anecdote, which conſiſts of 268 verſes, yet he feels himſelf "bound to ſay that it is found in detached parts in Bibl. Cotton. Cleopatra, A. XII."

Robert Grosse-tete, Bishop of Lincoln.

This prelate was one of the brighteſt ornaments of the 13th century; being diſtinguiſhed no leſs for his very numerous

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* Percy's Reliques of Ancient Engl. Poetry, vol. i, p. lvi.

† Ibid. p. lxxvii.

‡ Archæologia, xii, 57. See alſo Britiſh Critic, xiii, 275.

works

works in theology, than philoſophy and miſcellaneous literature. He is introduced to us here in a light, though more new, yet not leſs reſpectable, as an Anglo-Norman poet. He was the author of "a Poem, of more than 1700 verſes, upon the Sin of the Firſt Man, and his Reſtoration," entitled by Leland and Tanner*, *Le Chaſtel* d'Amour, but by the copier of the MS. in the Britiſh Muſeum, Bibl. Reg. 20. B. xiv. *Le Roman des Romans.*

"This poem ſhews the imagination and facility of the author. His deſcription of the happineſs of man in a ſtate of innocence is truly intereſting. After the fall of Adam, the poet, imitating Stephen of Langton, makes Mercy and Truth, Juſtice and Peace, diſpute upon the fate that guilty man deſerved. The promiſe of a Redeemer reconciles them, and the author, in explaining the ideas of the prophet, points out in the Meſſiah, as foretold by Iſaiah, the mighty God, the everlaſting Father, the prince of Peace.

"The author, like the preceding poets, ſays, that he has compoſed this work for perſons ignorant of the Latin and Greek languages, who, however, have occaſion to know the fundamental truths of religion." P. 247.

This affords another ſtriking proof of the prevalence of the *Romance* language:

"Since to inſtruct all ranks of this nation in the moſt important truths of the Goſpel, one of the moſt meritorious Pontiffs of England has recourſe to this language, in order to unfold them." P. 248.

Denis Pyramus.

This author was cotemporary with *Mary*, the ſubject of a former article, to whoſe merits he has borne honourable teſtimony. He was a great favourite in the court of Henry III. and in thoſe of the Engliſh Barons, where he wrote *Servantois* (poems compounded of panegyric and ſatire) on the Knights, and ſongs and other pieces for the ladies; none of which are known to have come down to us. It appears that he was admitted to all their feſtivals, and had led a very irregular, voluptuous life in his earlier years. But when age brought on ſatiety and reformation, "his penitential muſe would no longer ſing any other than religious ſubjects," and produced two works in French verſe; the firſt, the *Life and Martyrdom*; the ſecond, the *Miracles* of King St. Edmund. Brit. Muſ. Bibl. Cotton. Domitian. A. XI.

The firſt [conſiſts] of 3286 verſes, and from the proem we derive the details, we have advanced, as to this poet. The ſecond is of more

* Leland's Scriptores Britan. p. 285, Tanner's Bibl. Britan.

than

than 600 verſes; but as this MS. as far as it relates to the ſecond part of the works of Pyramus, is *incomplete*, it is fair to preſume, that it contained many more." P. 249.

From a particular expreſſion in the ſame proem, it is deduced alſo, that Denis Pyramus was an Engliſhman; and from the favourable reception which he met with, both at Court and among the Barons, we may infer, not only that he was diſtinguiſhed for his literary talents, but that his manners were engaging and agreeable.

XXIV. *A ſhort chronological Account of the religious Eſtabliſhments made by Engliſh Catholics on the Continent of Europe. By the Abbé Mann.* Read May 24, 1798.

Of all thoſe whom the deſpoiling ravages of the French Revolution drove from their native country, the retired and unoffending members of the monaſtic eſtabliſhments, particularly the female ſex, appear the moſt entitled to our pity. After a life devoted to the concerns of religion, to piety and devotion, and wholly abſtracted from worldly buſineſs or intereſt, to be driven from their peaceable cells to encounter the ſtorms and tempeſts of the world, for which they were ſo little prepared, muſt have been to them the moſt bitter and heart-rending of all calamities. It will ever be remembered, to the honour of this country, that laying aſide every other conſideration, but that of diſtreſs only, ſome of theſe unfortunate ſocieties have been ſuffered to find an aſylum in its boſom.

This Eſſay is confined to the Engliſh eſtabliſhments, branching out from hence to the continent at the Reformation, which amount in the whole to forty-four. Before the Abbé enters upon the "Chronological Account," he gives a ſummary view of theſe eſtabliſhments, under the heads of the different orders to which they belonged; which are, 1. Secular Clergy; 2. Jeſuits; 3. Benedictines; 4. Carthuſian Monks; 5. Brigittine Nuns; 6. Women of the Order of St. Auguſtin; 7. Dominican Friars; 8. Franciſcan Friars; 9. Carmelites, or Tereſians.

We have no reaſon to doubt the general accuracy of the Abbé's account; but there is one particular in which we muſt beg leave to correct him. In ſpeaking of the Poor-Clares at Rouen, he ſays:

"This convent of religious women, of the ſtricteſt reform of the order of St. Francis, by ſome called *Colletines*, was begun in 1648, by Mrs. Mary Taylor and fourteen aſſociates, all profeſſed nuns of Gravelines, the mother-houſe of all the other convents of Engliſh Franciſcan nuns. The life of theſe of Rouen was wholly contemplative;

tive; *they did not interfere with the education of youth.* They ſubſiſted, till cruſhed by the French revolution in 1793." P. 268.

Whatever might be the original inſtitution of this convent, it is certain that latterly the education of youth *was* a part of the plan of their eſtabliſhment. For we happen to know ſome ladies who were educated there; by whom we have been told, that *twenty* was the number allowed to be admitted for that purpoſe, but that there have been as many as *twenty-four*. Two, and ſometimes three nuns, were ſelected from the reſt, to ſuperintend the different branches of education, to which taſk they were excluſively devoted, except in their *cabinet* week, when they were relieved in their office by others. The Vavaſours, originally a Norman family, who came into this country with William the Conqueror, have many of them been connected with this convent. About the middle of the laſt century, there were five ſiſters there of this name, at the ſame time: three of whom were profeſſed. One of theſe was Abbeſs, another firſt Portereſs, and another Secretary. The Portereſs, as a peculiar mark of reſpect to the dying Abbeſs, when all hopes of her recovery were over, was elected to ſucceed her ſiſter. She died in 1786. The name of the preſent Abbeſs, we believe, is Smith, who was at that time ſecond Portereſs. The remains of this community are at preſent ſettled in a houſe of Sir Carnaby Haggerſtone's, near Berwick in Northumberland*.

XXV. *Extracts from the Pariſh Regiſter of St. Bennet's, St. Paul's Wharf, London. Communicated by the Rev. Mark Noble, F. A. S. In a Letter to the Rev. John Brand, Secretary.* Read May 3, 1798.

The extracts from this Regiſter, which does not commence till after the beginning of the 17th century, are in general of little value; the moſt intereſting part reſpects the beginning and continuance of the plague.

XXVI. *Obſervations on a Greek Sepulchral Monument in the Poſſeſſion of Maxwell Garthſhore, M. D. F. R. S. and F. A. S. By Taylor Combe, Eſq. F. A. S.* Read June 7, 1798.

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* It is remarkable, that on the return of theſe unfortunate fugitives to their parent country, *one* of the ſiſters reached Newcaſtle on *that very day fifty years*, on which ſhe had before quitted it to go to the convent.

This

This ancient monument was brought into England about th year 1777, by a Mr. Turnbull, who on his death bequeathed it, and other ſpecimens of antiquity, to Dr. Gariſthore, but "without any hiſtory as to the places from whence they came." It is probable, however, that this might be brought from Smyrna, as he had reſided a conſiderable time in that city. The inſcription conſiſts of ten lines, written in the Iambic meaſure, to the memory of a young man of the name of Apion, who died at the age of twenty, after an illneſs of three days. The uſual expreſſions of regret for having left the world, ἄτεκνος, ἀνυμέναιος, &c. are introduced here by himſelf, as the ſpeaker, with much of the plaintive tenderneſs which diſtinguiſhes the ancient Greek elegy. A very neat engraving is given of the monument; and, above the inſcription, appears the figure of the young man himſelf, holding a horſe. Mr. Combe's remarks are pertinent and claſſical.

XXVII. *A Deſcription of the Church of Melbourne in Derbyſhire, with an Attempt to explain from it the real Situation of the Porticus in the ancient Churches. By William Wilkins, Eſq. F. A. S.* Read May 10, 17, and 24, 1798.

This gentleman diſtinguiſhed himſelf by his "Remarks on the Architecture of the Anglo-Saxons and Normans," accompanied with many accurate and elegant drawings, which were given in the preceding volume*. The ſame maſterly execution is diſcernible in this diſſertation.

Melbourne is in the hundred and deanery of Repton, and the dioceſe of Lichfield and Coventry. By an extract from Domeſday Book, it appears there was a church here in the Conqueror's time; and Mr. W. thinks it probable, that it might be built by Etheldred, ſon of Penda, king of Mercia, who married Offride, youngeſt daughter of Oſwy, king of Northumberland; all the ſouth part of Mercia, from the river Trent, having been firſt added to the Mercian kingdom, on condition of Penda's embracing Chriſtianity, on his marriage with king Oſwy's natural daughter, Alkfled.

This conjecture is ſtrengthened by the coins of that period, in alluſion, as it is ſuppoſed, to the converſion of the Saxon kings to Chriſtianity, bearing a croſs between four pellets, which exactly correſponds with the ornaments of a capital of one of the pillars towards the weſt end. The architecture and various contrivances of this building are ſimilar to thoſe of the

* Archæologia, xii. 132.

celebrated church of St. Andrew at Hexham in Northumberland.

This deſcription is elucidated by a plan and ſection of Melbourne church, together with a plate of the capitals of the piers, and other ornaments of the building, executed in the ſame ſtyle of neatneſs which was diſplayed in this writer's former architectural drawings.

XXVIII. *Enquiries concerning the Tomb of King Alfred, at Hyde Abbey, near Wincheſter. By Henry Howard, Eſq. In a Letter to George Nayler, Eſq. York Herald, F. A. S.* Read March 29, 1798.

The body of Alfred was tranſlated by Henry I. A. D. 1112, with great pomp, from the church of Newanminſter, where he, together with his queen Alſwitha, and Edward the Elder, his ſon, had been firſt interred, to a tomb at the foot of the high altar of Hyde Abbey, near the walls of the city of Wincheſter. The bodies of his queen and ſon were removed at the ſame time. Mr. H. aware of this circumſtance, and feeling a high veneration for the character and principles of this renowned monarch, was led, when quartered at Wincheſter in 1797, to make the diſcovery of his tomb an object of reſearch. His well intended endeavours, however, we are ſorry to mention, proved fruitleſs.

XXIX. *Copy of a curious Record of Pardon in the Tower of London. Communicated by Thomas Aſtle, Eſq. F. R. S. and F. A. S. In a Letter to the Rev. John Brand, Secretary.* Read March 20, 1800.

Cecilia Rigeway was indicted at the aſſizes at Nottingham, in 1357, for the murder of her huſband; and becauſe ſhe would not plead, ſentence was paſſed upon her, and ſhe was remanded back to priſon; but afterwards, as it is ſtated in the record, obtained this pardon, under the great ſeal of England, for having ſubſiſted forty days in priſon without ſuſtenance; "ad laudem Dei et glorioſe Virginis Marie, Matris ſue, unde dictum *Miraculum* proceſſit."

"What colluſion or intercourſe might have been between Mrs. Rigeway and the keeper of the priſon, muſt for ever remain a ſecret." P. 313.

XXX. *Copy of an Original Manuſcript, entitled "A Breviate touching the Order and Governmente of a Nobleman's Houſe, &c. Communicated by the Right Hon. Sir Joſeph Banks, Bart. K. B. P. R. S. and F. S. A.* Read March 27, 1800.

This

This MSS. we are told, was purchaſed by Sir Joſeph at the ſale of the late Marquis of Donegall's library. It bears date 1605. In the firſt part, the different officers employed in this eſtabliſhment, amounting in the whole to twenty-ſix, are enumerated, with a long explanation of the nature of "theire places and chardge." Then "followeth a monthlie Table, with a Diatorie belonging thereunto, of all ſuch proviſions as bee in ſeaſone through the whole yeare." Among theſe, we notice not a few diſhes, at which a modern Apicius would turn up his noſe. So indeed has the annotator remarked.

"In the liſt of birds and fowls here ſerved up at table in a nobleman's houſe, it is hardly neceſſary to obſerve, that many, if not moſt of them, are conſidered at this time as being *rank carrion*." P. 384.

Then "inſueth neceſſaire inſtructions for the ſtewarde or principall officers of the houſhould to have reſpect unto, as concerning all forand occations, with the tymes and ſeaſons of the yeare dulie conſidered." This paper, together with the notes, occcupies no leſs than 75 pages.

To this ſucceeds the uſual hiſtorical memoir, conſiſting of ſuch communications as the Council did not think proper to publiſh *entire*.

With regard to the *external* execution of this volume, we can ſay, that it has been conducted with greater care than has been ſhown to the ſame publication on former occaſions. There are ſome errata, indeed, beſides thoſe we have noticed; but they are not very important. But that ſhameful negligence, of not correcting the references to the plates, which we were obliged to reprobate ſo ſtrongly in the preceding volume*, has been entirely amended in this, except in one inſtance at p. 217. The note is, "See plate xviii. 1, 2," which ſhould be, as it is in the plate, 4, 5. Slego is alſo mis-engraved for Sligo, as it is printed. Of the *internal* execution, our readers will have had an opportunity of judging for themſelves, from the extracts we have given.

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* See Britiſh Critic, vol. xiii, p. 98.

ART. VIII. *An Eſſay on Practical Muſical Compoſition, according to the Nature of that Science, and the Principles of the greateſt Muſical Authors. By A. F. C. Kollmann, Organiſt of his Majeſty's German Chapel at St. James's.* Folio. 1l. 1s. Printed for the Author (Friary, St. James's Palace) and ſold at Mr. Dale's, No. 19, Cornhill, and No. 132, Oxford-Street, &c. 1799.

MR. Kollmann uſhers his ſecond Eſſay to the world, under the patronage of his Majeſty, and with the ſupport of a very reſpectable liſt of ſubſcribers. The preceding work gave the public every reaſon to expect, that the ſame accuracy, learning, and diligence, would be ſtill employed in its ſervice; and this expectation has been fully gratified. In a ſhort Preface, the author hints at "having ventured into a department of much greater depth than before." This idea, we imagine, would be more correctly expreſſed, if the word *depth* were altered to *extent*; ſince no part of muſic is ſo profound as the doctrine of harmonics, or the formation of the ſcale; though none more extenſive than the different ſpecies of compoſition.

A liſt of Contents, deſigned to give the reader a general idea of the work, preſents a ſhort analyſis of every ſection. If the Eſſay could have been contrived to admit theſe references as marginal notes, a conſiderable advantage to the ſtudent would have enſued, and even in their preſent ſtate the pages ought to have been inſerted, as well as the chapters and ſections. The Introduction very judiciouſly points out to the ſtudent, the proper method of uniting the theory of the firſt Eſſay with the practice of the ſecond; and we cannot do better than to recommend Mr. Kollmann's own plan to the particular attention of the reader.

Chap. I. *Of the Plan for a Piece to be compoſed.*—We may perceive in this Chapter (as well as in moſt others) the ſuperiority which the Germans enjoy, by uſing technical terms for ideas of which we have at preſent no received names. It would have been deſirable if the original word could have been always inſerted, as at p. 41 (Durchführung). Elaboration is a term of this nature, and requires more definition than the adduced examples will afford, eſpecially as the references are not to the plates, but to ſeparate publications of Mr. K. French technicals indeed are gaining ground upon us; and theſe Eſſays continually uſe *Dominante* for the governing note, or fifth of the key; but we do not know whether this is derived from the French or Italian; whether of four ſyllables, or three; or why, if the term be neceſſary, it ſhould not be written ſimply *Dominant*.

Chap.

Chap. II. *Of Sonatas.*—At p. 11, the principal works of Handel, Emanuel Bach, Haydn, Kozeluch, Clementi, and Duſſek, are recommended as models of good muſic for keyed inſtruments. P. 14, the uſe of the word Trio, as the ſecond part of a Minuet, is properly explained. *Septetts* and *Octetts* are, we apprehend, terms found no where but in the preſent pages, although analogy certainly would authorize their uſe.

Chap. III. *Of Symphonies.*—P. 16. The duodrama Ariadne of Naxos, compoſed by Benda, in which the two actors ſpeak (not ſing) and the muſic expreſſes the ſentiment by intermediate paſſages, is highly commended. If we rightly recollect, the Pygmalion of Rouſſeau was intended for a repreſentation of this kind, if not actually performed.

Chap. IV. *Of Concertos.*—P. 20. It would be well for the lovers of vocal muſic, if Quantz's rules were ſtrictly regarded. Modern Concertos extend from twenty to twenty-five minutes; and the quarter of an hour allowed by him is never ſufficient for the abilities of the performer. The Concerti Groſſi, or Grand Concertos of the ancients, ſhould have been characterized as conſiſting of four obligati, or principal parts; and the omiſſion of wind-inſtruments in Corelli, Handel, and Aviſon, ſhould be more particularly noticed. For, in fact, theſe pieces have loſt ground more from the prevalence of great execution, and a new ſtyle, than from the labour of their compoſition, or the intricacy of their effect.

Ch. V. *Of Fugues.*—P. 25. While we congratulate ourſelves on the poſſeſſion of the muſical ſcience of Germany, and the improvements upon the treatiſes of Marpurg, through the medium of Mr. Kollmann's Eſſays, we cannot help regretting, that the very celebrated "*Saggio di Contrappunto e Fuga*", by the learned Padre Martini, appears to have been unknown, or unregarded, by this very ingenious author. Mr. Jones of Nayland, in his Eſſay, indeed gave us room to hope, that ſome day the works of Marpurg would appear under the auſpices of the late Mr. Linley and Mr. Baumgarten. This hope however is not realized; and we ſtill recommend to the contributors towards muſical literature ſome abridgment of Martini's Eſſay; a work to which Dr. Burney has ſo frequently referred, and of which he has ſo highly ſpoken. With the inſtrumental examples of Marpurg, and the vocal ſelections of Martini, the lovers of this ſtyle would have little left to deſire.

We are ſurpriſed to find the Fugue of Kerl, printed by Sir John Hawkins, vol. iv. p. 97, aſcribed to Handel. The muſic is indeed the ſame as the chorus "Egypt was glad;" but it has been always reckoned as not original, and was omitted (if

we miſtake not) when that Oratorio was performed at Weſtminſter Abbey, in 1786 or 1787.

Chap. VI. *Of Simple Fugues.*—In the ſections of this chapter, which relate to the *anſwer* of the ſubject, Mr. Kollmann has very clearly pointed out to his readers the alteration to which the melody is liable from the limitation of the ſubject, and its anſwer to the bounds of the octave. The examples, pp. 12 and 13 of the plates, are all maſterly and well choſen. We ſhall extract Mr. K.'s definition of *counter-harmony*, a term taken from Marpurg, but of which he has not favoured us with the original German. P. 40, chap. vi. § 18, 19.

"OF THE COUNTER HARMONY.

"§ 18. By the *counter harmony* in a fugue, I underſtand that harmony which is ſet as an *accompaniment* to the ſubject or anſwer. It might be called the counterpoint, as at all events every part of it makes a ſimple, if not a double counterpoint to the ſubject or anſwer. But as we are, in general, accuſtomed to uſe the term counterpoint, more in regard to *two* relative points only, than to *three* or *more* parts, I think it beſt to preſerve the above denomination of Marpurg, in ſaying *counter harmony*.

"§ 19. The ſaid harmony may conſiſt, either of melodies *different* from the ſubject or anſwer; or *partly*, or *entirely*, of the ſubject or anſwer itſelf. The *former* is the caſe, in the firſt ſection of the fugue, where the counter harmony begins in one part only, and increaſes from part to part till the required number of parts is completed; and the *latter* is required in thoſe reſtrictions of the fugue, where the ſucceeding ſubject appears before the preceding is ended, or where ſubject follows ſubject in two or three parts, like as in a canon, without any other parts to them.

"In all the ſaid caſes, the following rules muſt be obſerved:

"Rule I. The *whole*, that is to ſay, the ſubject and counter harmony together, muſt be regular according to the rules of *ſimple counterpoint* (ſee my Eſſay on Harmony, chap. xiii. § 3) and double counterpoint contained in it, can make no exception from this rule.

"Rule II. Every part of the counter harmony muſt be an *obligato* melody, different from the ſubject in notes and motion, but related to it in character."

This chapter concludes with an analyſis of four fugues, compoſed by Mr. Kollmann on the ſame ſubject, to exemplify the rules previouſly laid down. Conſiderable talents for learned combinations diſtinguiſh them all; but we ſtill lament (and perhaps here more than at any other place) the want of explanatory notes joined to the muſic, the literal references being of leſs importance.

Ch. VII. *Of Double Fugues.*—P. 49. Examples from Handel; namely; Part of the 12th *grand concerto*, "Hallelujah! we will rejoice." *Joſeph.* "Egypt was glad," (by Kerl, as before obſerved)

obſerved) in the Phrygian mode, or third authentic tone of the Italian church. "And I will exalt him," in the Dorian mode or firſt authentic tone. "Chemoſh no more," *Jephtha*; are adduced to ſhow the nature of double fugues. A triple fugue by Handel, upon a Dorian ſubject, is given from *Joſeph*, "thou knowſt our wants," and one from Sebaſtian Bach, upon the letters of his name, B A C H, meaning B flat, A, C, B natural. This is explained by Mr. K. in a note as follows:

"Reſpecting the above letters, B A C H, it muſt be underſtood, that the Germans call B flat—B and B natural—H. This diſtinction ſeems to have ariſen at thoſe times, when B flat, as the firſt accidental note, became to be allowed as a perfect fourth to F. For then the term B remained to the perfect fourth of F, and a new name was given to B natural, out of the alphabet, which, according to the natural order of the letters, fell upon H, the next after G; and to this cuſtom of having the letter H in German notation it is owing, that Kirnberger calls the interval $\frac{1}{7}$ (or $\frac{4}{7}$ to the double octave of $\frac{1}{1}$) I, that being the next letter to H. Reſpecting the ſaid interval $\frac{4}{7}$, and its inverſion $\frac{7}{8}$, ſee my Eſſay on Harmony, chap. i. § 7. But the Engliſh method of ſaying B flat and B natural, the ſame as A flat and A natural, is much better than ſaying B and H, as above*." P. 52.

We are not quite ſatisfied with this account of the original uſe of H, among the Germans; Mr. K. is probably right, but the ſquare B, or B quadro of the durum hexachord, is very ſimilar to the H in form: and the inconſiſtency of taking a new letter out of its alphabetical ſeries is evident (as Mr. K. allows) to all who ſee the natural ſcale written A H C D E F G. It is therefore more likely, that as the B flat, or B molle, was characterized by a round B, the other, from its mere reſemblance in form to the H, took that name afterwards.

We are ſorry to animadvert again on Mr. K.'s wiſh to imitate the errors of Kirnberger, by introducing the harmonic prime 7; a note which every practical ear rejects as awkward and inadmiſſible, either as concord or diſcord. But as Mr. King has alſo adopted this fallacious hypotheſis, we ſhall reſerve our objections for a future number; when the ſandy foundation of that ſyſtem, which derives the dominant harmony from the addition of the ratio 6 : 7, will be clearly ſhown.

As a quadruple fugue, "Let old Timotheus," *Alexander's Feaſt*, is mentioned. This maſterly and extraordinary compoſition evinces the profound learning and ſolid judgment of the compoſer; who, to the four different ideas of the poet, has invented four melodies ſo peculiarly adapted to the words, and

* See Sir John Hawkins, vol. v. p. 254.

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ſo admirably united through the whole fugue, that Handel appears to greater advantage than either the poet or thoſe he celebrates.

The following teſtimony ot the great merit of Sebaſtian Bach, deſerves recording.

" In the above particulars (I mean in the choice as well as the examination of ſubjects for a certain purpoſe) Handel muſt have been very great. For all his works ſhew, that whatever uſe he made of a ſubject, it was always with the greateſt knowledge, and yet with ſuch a natural eaſe, that his moſt ſcientific fugues bear not the leaſt ſign of any want of entertaining variety. That Sebaſtian Bach was alſo great, and perhaps without a rival in the ſame particulars, appears from the well-known anecdote, how his ſon *Emanuel* ſhewed him one day a ſubject for a fugue, with the varieties he thought it would afford, aſking if he thought there were more varieties contained in it. The father then, as it ſaid, looked at the ſubject but a little while, and returned it, ſaying " *no more.*" This ſhort anſwer made the ſon curious to examine the ſubject himſelf more minutely; but he found that his father had been perfectly right, for he could do no more with it than what his father ſaid." P. 55.

Chap. VIII. *Of Canons.*—P. 56. Mr. K. thus explains the nature of this ſpecies of muſic.

" § 1. A *canon* is a piece, in which the *whole* beginning part or melody is imitated by the other parts. The exceptions from this general definition will appear under *finite* canons, and canons by augmentation. Reſpecting the term canon, ſee chap. v. § 2.

" The melody which is to be imitated may be called the *ſubject*, like as in fugues; and every part which imitates the ſubject, its *reply*. Theſe terms therefore I ſhall make uſe of in the preſent and the following chapter.

" § 2. The art of the canon is the higheſt degree of mechanical contrivance in muſical imitation, and deſerves to be ſtudied as well as fugues and double counterpoint. For it is uſeful, not only in thoſe caſes where real canons are to be written, but alſo in the invention of a ſubject for a fugue, which it enables us to conſtruct ſo, as to be calculated for any intended reſtriction; and it affords a great variety of practice and amuſement, by making us acquainted with combinations of ſounds, different from thoſe in all other ſorts of muſical pieces.

" A very good obſervation reſpecting the uſe of ſtudying canons, ſee in Dr. Burney's General Hiſtory of Muſic, vol. ii. p. 508." P. 56.

Many admirable examples from E. Bach, Faſch, Kirnberger, Bevin, Dr. Burney, &c. are given; but the Italian maſters are not mentioned; nor the ancient mode of indicating their nature by a word or ſhort ſentence, which was the *canon*, or *rule*, for decyphering them. See Padre Martini (Saggio di Contrappunto e Fuga) T. I. p. 209; T. II. p. xxiv.

Chap. IX. *Of the Conſtruction and Reſolution of Canons.*—The canon by Kirnberger, No. I. plate xxxi. *per Tonos* by fifths,

fifths, is very ingenious; but the diviſion of the ſcale into *three major thirds*, C-E E-A flat (or G ſharp) and A flat C is objectionable, A flat never can be G ſharp, while the true nature of intervals is underſtood.

Ch. X. *Of Vocal Muſic.*—P. 74. Mr. K. adviſes the compoſer not only to uſe intervals eaſy to ſing, but alſo to be cautious how thoſe intervals are accompanied. A very curious example is given (Plate L explained p. 75) of the uniſon being difficult to retain, if the harmony is irregular. Mr. K. refers to Holden's Eſſay, Art. 220—225, for ſome uſeful obſervations.

The various parts of this chapter deſerve particular attention, and we might make many extracts if our limits would permit.

Ch. XI. *Of Inſtrumental Muſic.*—P. 87. Mr. K. has made a ſmall miſtake in the Italian name for the double baſs. It ſhould be *violone*, not violono: and, in reſpect to the inſtrument itſelf, he ſhould have remarked, that ſome are played with only three ſtrings, A D G, and others with four, which may be tuned differently at the pleaſure of the performer, either in fourths or fifths.

We doubt very much whether the trumpet can produce 1, or ½, with any effect. Mr. Kollmann's ſcale is right, but he ſhould have mentioned its commencement at G one third, and the cuſtom of Handel, &c. &c. who have written the trumpet parts in C or D, &c. according as the key ſtood in the ſcore.

How the ſcale of the horn can produce the chromatic notes of every octave as quoted by Albrechtſberger, we are ignorant. It cannot do it naturally, and therefore all compoſers ſhould be informed, that it only differs from the trumpet, in being a *tenor*, and not a treble inſtrument.

The *trombone* (for the ſame reaſon as violone;—*one* being the Italian augmentative ſyllable to expreſs magnitude) takes every ſemitone by means of the ſliding tube, which Mr. K. has not remarked. The *French horn*, unleſs it plays in C, never gives the ſound exactly an octave lower than it is written; for inſtance, in A the key-note is only a third lower, in G a fourth, in F a fifth, &c. &c. Mr. Shield has favoured us with a very uſeful table of the exact notes which the horns produce (Introduction to Harmony, p. 95.)

§ 16. P. 96. *Of Pieces for the Organ.*—The Engliſh are ſingular in applying the term *diapaſon* to the chief ſtop of the organ. On the continent, a more accurate nomenclature takes place. We ſhall preſent the reader with Mr. K.'s explanation.

"N. B. Reſpecting the terms ſixteen foot, eight foot, &c. I muſt obſerve, that in Germany any ſtop of the ſame pitch or acuteneſs as the *diapaſon*, is called an *eight* foot ſtop; thoſe which give every note

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an octave lower or more grave than the diapaſon, are called *ſixteen* foot ſtops; every note two octaves lower than the diapaſon makes a *thirty-two* foot ſtop; every note one octave higher than the diapaſon makes a *four* foot ſtop; two octaves higher, a *two* foot; three octaves higher, a *one* foot; and a twelfth higher, a *three* foot. Theſe denominations have been adopted according to the length of the largeſt pipe of ſome ſtops, in antient organs; but at preſent they denote only the above pitch of every ſtop. According to them, one ſays a trumpet of thirty-two foot, ſixteen foot, eight foot, or four foot; inſtead of a double double trumpet, double trumpet, trumpet, and clarion. I thought it neceſſary to give this little explanation of the above names of the ſtops, on account of thoſe readers who might meet with German treatiſes of muſic, where they are uſed. The names of every ſtop in the large organ at Haerlem, according to the above deſcriptions, ſee in Dr. Burney's Preſent State of Muſic in Germany, &c. vol. ii. p. 306." P. 97.

P. 98. The uſe of pedals, and the defects to which a player is liable, who attempts to ſupply their place by holding down a note with its ſubſemitone, termed by Mr. K. a *baſs grace*, are ingeniouſly demonſtrated.

Ch. XII. P. 100. *Of Style and National Muſic.*—Mr. K. characterizes four ſtyles of muſic; the church, chamber, theatre, and open field. Upon all of theſe, he makes uſeful and judicious remarks. The three great national ſtyles are, according to Mr. K. the Italian, the German, and the French. We are ſorry to differ with ſo learned a foreigner, when his ſmall acquaintance with our Engliſh maſters induces him to think, that we have made a mixture from the beſt compoſers of all nations, who have reſided among us, and not formed any ſtyle of our own. But from the days of Morley down to Purcell, and from Purcell to the preſent day, have we not had great and *original* compoſers, whoſe ſtyle has been their own? Are not the works of Croft, Green, Nares, and Boyce, in the church-ſtyle, original? Are not the theatrical melodies of Arne, Howard, Arnold, Dibdin, and Shield, original? Are not the glees of Webbe, Stafford Smith, Stevens, and Callcott original? If theſe occaſionally imitate other compoſers (and doubtleſs many of them do) what ſhall we ſay to Handel? With an inexhauſtleſs fund of invention and knowledge, he formally trod in the ſteps of a French compoſer, and made his overtures generally on the preciſe model of thoſe by Lulli; a ſlow movement, fugue and minuet. It is with great pleaſure we learn, that Dr. Burney has been collecting dance-tunes, and national ſongs, from all parts of the world; and we cordially unite with Mr. K. in the wiſh that they may be ſoon given to

the public. Mr. K. concludes his work with a ſhort explanation of the following pieces:

Allemande	Bouree	Chaconne
Courante	Gavotte	Gigue
Loure	Paſſacaille	Paſſepied
Paſtorale	Polonoiſe	Rigaudon
Sarabande	Siciliana	Waltzer.

Thus terminate Mr. K.'s two Eſſays on the ſcience of muſic in general; which, if they have been as productive of emolument, as they are deſerving of encouragement, will no doubt appear again in a more convenient form, and become one large quarto volume, with the examples intermixed upon plates; as in Dr. Burney's, and Sir J. Hawkins's Hiſtory. We ſhould be happy to pay immediate attention to the new work of this author, upon Thorough Baſs, which has been lately publiſhed; but the prior claims of Mr. King and Mr. Shield demand our immediate notice: and as we have much to lay before the public on both thoſe uſeful works, particularly the latter, we ſhall continue our obſervations in the ſucceeding number.

ART. IX. *Tranſactions of the Royal Society of Edinburgh. Vol. V. Part I.* 4to. 116 pp. 5s. 1799.

FIVE Papers form the contents of this publication; of the nature of which our readers will be informed in the following paragraphs.

I. *Inveſtigation of certain Theorems relating to the Figure of the Earth. By John Playfair, F. R. S. Edin. and Profeſſor of Mathematics in the Univerſity of Edinburgh.*

Notwithſtanding the efforts of the greateſt mathematicians, from the time in which Newton firſt demonſtrated the ſpheroidical figure of the earth, to the preſent day, the proportion between the polar and the equatorial diameters of the earth, has not yet been accurately determined; and, indeed, ſome weighty obſtacles ſeem to obſtruct the way to the attainment of that object, at leaſt beyond a certain limit.

The principal cauſes which impede the accurate determination of that proportion, as Mr. Playfair juſtly obſerves, are the local irregularities in the direction of gravity.

"Of theſe irregularities, that which ariſes from the attraction of mountains has had its exiſtence proved, and its quantity, in one caſe, aſcertained, by the very accurate obſervations of the preſent Aſtronomer

mer-Royal at Schehallien in Perthſhire. We may trace the operation of this cauſe in many of the degrees that have been actually meaſured. Thus, in the degree at Turin, when divided into two parts, and each eſtimated ſeparately, that which was to the north of the city, and pointed toward Monte Roſa, the ſecond of the Alps in elevation, and the firſt perhaps in magnitude, was found greater in proportion than that toward the ſouth, the plummet having been attracted by the mountain above mentioned, and the zenith made of conſequence to recede toward the ſouth. There are no doubt ſituations in which the meaſurement of a ſmall arch might, from a ſimilar cauſe, give the radius of curvature of the meridian infinite, or even negative.

"But there is another kind of local irregularity in the direction of gravity, that may alſo have had a great effect in diſturbing the accuracy of the meaſurement of degrees. The irregularity I mean is one ariſing from the unequal denſity of the materials under and not far from the ſurface of the earth; and this cauſe of error is formidable, not only becauſe it may go to a great extent, but becauſe there is not any viſible mark by which its evidence can always be diſtinguiſhed. The difference between the primary and ſecondary ſtrata is probably one of the chief circumſtances on which this inequality depends. The primary ſtrata, eſpecially if we include among them the granite, may often have three times the ſpecific gravity of water, whereas the ſecondary, ſuch as the marly and argillaceous, frequently have not more than twice the ſpecific gravity of that fluid. Suppoſe, then, that a degree is meaſured in a country where the ſtrata are all ſecondary, and happens to terminate near the junction of theſe with the primitive or denſer ſtrata, the line of which junction we ſhall alſo ſuppoſe to lie nearly eaſt and weſt; the ſuperior attraction of the denſer ſtrata muſt draw the plummet toward them, and make the zenith retire in the oppoſite direction; thus diminiſhing the amplitude of the celeſtial arch, and increaſing, of conſequence, the geodetical meaſure aſſigned to a degree. From ſuppoſitions, no way improbable, concerning the denſity and extent of ſuch maſſes of ſtrata, I have found, that the errors, thus produced, may eaſily amount to ten or twelve ſeconds.

"While we continue to draw our concluſions, about the figure of the earth, from the meaſurement of ſingle degrees, there appears to be no way of avoiding, or even of diminiſhing, the effects of theſe errors. But if the arches meaſured are large, and conſiſt each of ſeveral degrees, though there ſhould be the ſame error in determining their celeſtial amplitudes, the effect of that error, with reſpect to the magnitude and figure of the earth, will become inconſiderable, being ſpread out over a greater interval; and it is, therefore, by the compariſon of two ſuch arches that the moſt accurate reſult is likely to be obtained. But, in purſuing this method, ſince the arches meaſured cannot be treated as ſmall quantities, or mere fluxions of the earth's circumference, the calculation muſt be made by rules quite different from thoſe that have been hitherto employed. Theſe new rules are deduced from the following analyſis." P. 5.

It is not in our power to give our readers an idea of this ingenious analyſis, or of the rules which are derived therefrom,

without the diagram. The rules are clearly exemplified, and adapted to a variety of meaſurements. The method of carrying the approximation on to a great degree of accuracy, is likewiſe diſtinctly pointed out; to which the following paragraphs are ſubjoined.

"The ſame thing that renders the compariſon of large arches of the meridian uſeful for leſſening the effect of errors ariſing from irregularities in the direction of gravity, makes it ſerve to diminiſh the effect of all the errors of the aſtronomical obſervations at the extremities of the arches, from whatever cauſe they ariſe. They are all diffuſed over a greater interval, and have an effect proportionally leſs in diminiſhing the accuracy of the laſt concluſion.

"The meaſurement therefore of large arches of the meridian, eſpecially if performed in diſtant countries, is likely to furniſh the beſt *data* for aſcertaining the true figure of the earth; and on this account extenſive and accurate ſurveys, ſuch as that above-mentioned, are no leſs intereſting to ſcience, in general, than conducive to national utility. The ſurvey of this iſland, when completed, will furniſh an arch of the meridian, beginning at the ſame parallel where that meaſured in France terminates, and nearly of the ſame extent, ſo that the length of an arch of more than 16°, or almoſt a twentieth of the earth's circumference, will become known. The different portions of this arch compared with one another, or with the arch meaſured in Peru, will afford a variety of *data* for determining the true figure of the earth.

"But ſurveys of the kind now referred to, afford likewiſe other materials from which the ſolution of this great geographical problem may be deduced. Theſe are chiefly of two ſorts, viz. the magnitude of arches, either of the curves perpendicular to the meridian, or of the circles parallel to the equator. Examples of the firſt of theſe have been given by General Roy and Mr. Dalby; the obſervations which follow are directed toward both." P. 12.

But for thoſe obſervations we muſt refer our readers to the paper itſelf, which is highly deſerving of the attention of mathematicians.

II. *Account of certain Phenomena obſerved in the Air Vault of the Furnaces of the Devon Iron Works; together with ſome practical Remarks on the Management of Blaſt Furnaces. By Mr. Roebuck.*

Theſe iron works are ſituated on the banks of the river Devon, which runs into the Frith of Forth, three miles diſtant from Alloa, and eight from Stirling.

An accurate deſcription, accompanied with a ſection of two blaſt furnaces belonging to the above-mentioned works, form the beginning of the paper. Their conſtruction is briefly as follows:

Two

Two large blaſt furnaces are formed on a ſteep bank, by two pits ſunk in a very ſolid ſtratum of coarſe-grained free-ſtone. At the back of the two furnaces, next the bank, the air vault is excavated, and formed by a mine drove in the ſolid rock. This vault has an aperture at one end to receive the air from the blowing machine, which is actuated by a Newcomen's fire-engine; and has two apertures at the oppoſite end, one of which receives the eduction pipe, and the other is a door to give admittance occaſionally into the vault.

"As the rock is extremely cloſe and ſolid, the vault is dry, except that a little water oozes very gently from the ſide next the bank in ſmall drops, and does not appear to exceed an Engliſh pint in 24 hours."

"When the furnace," ſays this author, "was put in blaſt, after having been filled with coakes, and gently heated for more than ſix weeks, the keepers allowed it to have but little blaſt at firſt, giving it a ſmall blow-pipe of about $2\frac{1}{4}$ inch diameter, and likewiſe letting off a very conſiderable quantity of air, at the eſcape, or ſafety valve on the top of the iron wind cheſt, as it is a received though erroneous opinion among them, that the blaſt muſt be let on very gradually for ſome months. From the conſtruction of this valve, it was impoſſible to aſcertain the exact proportion of the blaſt they thus parted with, but I believe it was very conſiderable. The conſequence was, that the furnace, after it had been in blaſt for ſeveral days, never ſeemed to arrive at its proper degree of heat, but was always black and cold about the tweer in the hearth, and appeared in danger of choking, or gobbing, as it is termed.

"After various experiments tried in vain, by the keepers and the Company's engineer, and others, (indeed they tried every thing, except giving the furnace a greater quantity of air, which, as I afterwards aſcertained, was all that it wanted) they concluded, that the air vault was the cauſe of the whole miſchief; and, to confirm their opinion, they ſaid they had now diſcovered that water was, in conſiderable quantities, driven out of the air vault through the blow-pipe, which cooled the furnace; and they inſiſted, that the power of the engine was ſuch as to force water out of the ſolid rock; ſo that this method of equalizing the blaſt never would ſucceed. The other managing partner was ſo much alarmed by theſe repreſentations, that he began to conſult with the engineer, and others, about finding a ſubſtitute for the air vault at any expence.

"As the plan of the blowing apparatus had been adopted at my recommendation, and was now ſo loudly condemned on account of the water, I had other motives, than mere intereſt, for trying to become better acquainted with the phænomena attending it. I accordingly determined to go into the air vault, and to remain incloſed in the condenſed air while the engine was blowing the furnace. It is an experiment that perhaps never was made before, as there never exiſted ſuch an opportunity. I could not perſuade the engineer, or any other of the operative people about the work, to be my companions, as they imagined

imagined that there was much danger in the experiment. Mr. NEIL RYRIE, however, one of the clerks of the Devon Company, had ſufficient confidence in my repreſentations to venture himſelf along with me.

"The machine had been ſtopped about two hours previous to our entering the vault, and we found a dampneſs and miſtineſs in it, which diſappeared ſoon after the door was ſhut faſt upon us, and the engine began to work in its uſual manner. After four or five ſtrokes of the engine, we both experienced a ſingular ſenſation in our ears, as if they were ſtopped by the fingers, which continued as long as we remained in the condenſed air. Our breathing was not in the leaſt affected. I had no thermometer with me, but the temperature of the air felt to us the ſame as that without the vault. Sound was much magnified, as we perceived, when we talked to each other, or ſtruck any thing; particularly, the noiſe of the air eſcaping at the blow-pipe, or waſte valve, was very loud, and ſeemed to return back to us. There was no appearance of wind to diſturb the flame of our candles; on the contrary, I was ſurpriſed to find, that when we put one of them into the eduction pipe, which conveys the wind from the vault to the furnaces, it was not blown out. There was not the ſmalleſt appearance of any drops of water iſſuing out of this pipe. The oozing and dropping of water from the ſide of the rock, next the bank, ſeemed the ſame as before the condenſation was made in the vault. In ſhort, every thing appeared, in other reſpects, the ſame as when we were in the common atmoſphere. Having remained about an hour in the condenſed air, and ſatisfied ourſelves that no water, during that time, that we could in the leaſt diſcover, was agitated and forced out of the rock and vault by the power of the blaſt, as was imagined and inſiſted on, we gave the ſignal to ſtop the engine. As ſoon as it ceaſed to work, and the condenſation abated, and before the door of the vault was unſcrewed, *the whole vault, in a few ſeconds, became filled with a thick vapour, ſo that we could hardly ſee the candles at four or five yards diſtance.* The door being now opened, the work people, anxious to know our ſituation, and what had occurred, came into the vault, and prevented any further obſervations.

"I now endeavoured to account for this curious appearance of the water, which only ſhewed itſelf occaſionally, in very ſmall quantities, at the tweer, and at a hole I ordered to be made in the bottom of the wind cheſt to collect it more accurately, for it never was obſerved, but either when the engine, after working ſlowly, was made to work quicker, or, after having been ſtopped for a few minutes, was ſet to work again.

"I conſidered the vapour which we had diſcovered in the vault to ariſe from the moiſture of the ſide of the rock next the furnace, which being expelled by the great heat of the furnace, and converted into vapour, was able to force its way through the pores of the rock into the vault, but that being in a manner confined within the rock, by the preſſure of the condenſed air, it found itſelf at liberty to come into the vault, only when the condenſation abated conſiderably, or was totally removed by the going ſlow, or ſtopping of the engine. It alſo occurred to me, that the air, in a ſtate of condenſation, might poſſibly

be capable of holding a greater quantity of water in ſolution, which might precipitate ſuddenly into vapour or miſt when the condenſation abated. I imagined, therefore, that the very ſmall quantities of water we at times diſcovered, proceeded from nothing elſe but this vapour, in its paſſage to the furnace along with the blaſt, being condenſed into water, by the coolneſs of the eduction pipe and iron wind cheſt. The quantity of water did not appear to amount to a gallon in twenty-four hours.

"A few days after I had made this experiment, the water ceaſed entirely to make its appearance, either at the tweer, or at the hole in the wind cheſt; but the furnace did not come into heat for a long while after, and indeed not till the keepers let much more air into it by a larger blow-pipe, and allowed leſs air to eſcape at the ſafety valve. It is probable that the rock was now become perfectly dry by the continued heat of the furnace.

"My experiment had the good effect to remove all the prejudices againſt the plan I had adopted of blowing the furnaces, and likewiſe prevented the other partner from laying out a large ſum of money, by ſtopping the works, and altering the blowing machinery. Indeed, it has ſince been admitted, by all who have ſeen it at work, to be the moſt ſimple and effective method of equalizing the blaſt of any yet put in practice." P. 33.

The perſons belonging to theſe iron works might not have heſitated to have ventured themſelves into the air vault; nor would perhaps Mr. R. have called this the firſt experiment of the kind, if they had recollected that divers, and eſpecially the late Mr. Spalding, of Edinburgh, have frequently remained for a conſiderable time in their diving bells, the air of which is condenſed incomparably more than that of the above-mentioned air vault.

In the latter part of the paper an improvement is mentioned, which, we have no doubt, may prove very advantageous to works of the like ſort. Mr. R. obſerves, that ſince the quantities of any fluid iſſuing out of the ſame aperture, are as the ſquare roots of the preſſures, it follows, that it would require four times the power to expel a double quantity of air through the ſame aperture, in the ſame time. Alſo, conſidering that the quantity and intenſity of heat, which is produced in blaſt furnaces, and conſequently its effects, are in proportion to the quantity of air decompoſed in the proceſs of combuſtion, without regard to its greater velocity; he concluded that by increaſing the quantity of air thrown into a furnace, though its velocity ſhould be diminiſhed, they might probably increaſe the effect of the furnace. The propriety of his reaſoning was evinced by the ſucceſs of his experiments. For by increaſing the bore of the blow-pipe from $2\frac{1}{4}$ inches diameter to $3\frac{1}{4}$, the produce of the furnace was increaſed by more than 13 tons of iron *per* week.

(To be concluded in our next.)

ART.

ART. X. *The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Uſe of the United Church of England and Ireland; together with the Pſalter or Pſalms of David, pointed as they are to be ſung or ſaid in Churches. London, publiſhed for John Reeves, Eſq. One of the Patentees in the Office of King's Printer.* 8vo. 8s. 6d. bound. Wright, Piccadilly. 1801.

IT is with peculiar pleaſure that we ſee Mr. Reeves diſtinguiſhing himſelf by publications of the moſt uſeful kind, and particularly thoſe which are calculated for the ſervice of religion. We receive theſe works with the more peculiar ſatisfaction from him, a man whom, for his ſpirited political conduct, thouſands have calumniated without knowing, but whom no valuable perſon ever knew without eſteeming; a man, ſuppoſed by many to be only a politician, but one, in fact, in whom politics are ſubſervient to nothing but a truly honeſt zeal for virtue and religion. That he is learned, he has made it unneceſſary for us to ſay, by publiſhing learned works*; that he is a judicious as well as an accurately informed friend to religion, appears in the preſent publication.

Many valuable works have been written illuſtrative of our excellent Liturgy; but, to unite ſuch an illuſtration with the Liturgy itſelf, in a form intended for common uſe, has not been often attempted; never with ſuch ſkill and ſucceſs as in the preſent inſtance. In an Engliſh Prayer-Book, neatly printed by Didot at Paris, in 1791, for a London bookſeller†, ſhort Prefaces were given to the Liturgy at large, to the Litany, to the Collects, &c. to the Communion Service, and to the Pſalms. Theſe were drawn up for the purpoſe by a clergyman, whoſe name is not there mentioned, but is known to us, and contain very uſeful and inſtructive matter. Something of a ſimilar kind, but more extenſive, is performed in Mr. Reeves's Introduction to the preſent volume; which, as he too modeſtly ſays, "pretends to no merit of its own, but that of ſelection and brevity," being founded upon the writings of others; among whom Comber, Nichols, Wheatley, Horne, and Wells, are enumerated in the margin. It is merely juſtice to aſſert, that the ſelection has been made with eminent judgment; and that the brevity, though ſufficiently obſerved for convenience, is not ſuch as to withhold any thing of eſſential uſe. In ſelecting

* See p. 341, of this number. † Mr. Edwards and Co. alſo,

alſo, Mr. R. has made the matter his own, by clothing it in new words, and giving it the cleareſt arrangement.

The author begins with the Hiſtory of the Common Prayer, in which we obſerve only one deficiency, the omiſſion of the names of the Commiſſioners under Edward VI. and at the various reviſals, which are properly, in our opinion, given in the Preface to Didot's Prayer-Book. He then takes the Services and Offices in their order, as they ſtand in the book; and under every head communicates ſuch information as is moſt eſſential and inſtructive to the general reader. We ſhall give a ſpecimen of this Introduction, from a part which contains peculiarly curious matter.

"OF THE FIRST RUBRIC.

"To have a clear underſtanding of the direction given in this firſt Rubric, for the *Order* of Morning and Evening Prayer, the *Place* where they are to be ſaid, and the *Ornaments* of the Church and Miniſter, it will be proper to conſider ſhortly the following circumſtances.

"God appointed to his peculiar people, the Jews, their ſet times of publie devotion; commanding them to *offer up two lambs daily, one in the morning, the other at even*; Exod. xxix. 38; Numb. xxviii. 3. We find, from other paſſages of Scripture, that theſe offerings were at their *third* and *ninth* hour, which correſpond with our *nine* in the morning and *three* in the afternoon. Thus theſe burnt offerings, being the types of the great Sacrifice, which Chriſt, the Lamb of God, was to offer up for the ſins of the world, were actually ſacrificed at the ſame hours, wherein his death was begun and finiſhed; for about the third hour, or nine in the morning, he was delivered to Pilate, accuſed, examined, and condemned to die; about the ſixth hour, or noon, this Lamb of God was laid upon the altar of the croſs; and at the ninth hour, or three o'clock, he yielded up the ghoſt.

"Accordingly, all Chriſtian Churches have had their Morning and Evening public devotions; the Church of England, however, has not preſcribed any fixed hour, but has left the determination thereof to the miniſters that officiate, who appoint it according to the circumſtances of reſpective places, and as they judge it moſt convenient and proper.

"When Chriſtianity became the eſtabliſhed religion of the Eaſtern and Weſtern empires, and Churches were built for the celebration of Divine Service, they gave to them an oblong form; which was choſen, it is ſaid, as reſembling a *ſhip*, a common metaphor, by which the Church uſed to be repreſented; to remind us, that we are toſſed up and down in this world, and that, out of the Church, there is no ſafe paſſage to Heaven, the country at which we all hope to arrive. It was always divided into two parts, the *Nave* (probably from *navis*, a ſhip) or body of the Church, and the *Sacrarium*, ſince called the *Chancel*, becauſe it was divided from the body of the Church by ſlender rails, called *Cancelli*. The Nave was common to all the people, and was conſidered as repreſenting the viſible world; the Chancel was peculiar to the prieſts and ſacred perſons; and, in the eyes of pious ſpeculation,

tion, was deemed to typify Heaven. This end of the Church was always to the East, in which they had a reſpect to Chriſt, who is ſtiled the *Day Spring from on high*, Luke i. 78; for, as the Eaſt is the birth-place of the natural day, ſo Chriſt is the true ſun of righteouſneſs, who aroſe upon the world with the light of truth when it ſat in the darkneſs of error and ignorance: ſince, therefore, we muſt in our prayers turn our faces to ſome quarter, it has been judged fitteſt, that it ſhould be towards the Eaſt; which, for the above reaſons, and from ſimilar expreſſions in Scripture, has been deemed ſymbolically to be the peculiar reſidence of God. In the Chancel always ſtood the altar, or communion-table, which none were allowed to approach but ſuch as were in holy orders, unleſs it was the Emperor, at the time he made his offerings; who was immediately thereupon to return again. In our Cathedral Churches the choir is the Chancel.

"Churches uſed to be ſolemnly conſecrated; and the Dedications of them were celebrated with great feſtivity and rejoicing. Beſides the performance of divine offices, the ſinging of hymns and pſalms, the reading and expounding of the Scriptures, ſermons, and orations, receiving the holy ſacrament, prayers, and thankſgiving, there were liberal alms beſtowed on the poor, and great gifts made to the Church. Theſe dedications were conſtantly commemorated afterwards every year; this annual ſolemnity uſually laſted eight days, and was one of the religious cuſtoms obſerved in this kingdom till the 28th of Henry VIII. when, by a decree of Convocation, confirmed by the King, Feaſts of Dedication were ordered to be eſtabliſhed in all places throughout England, on one and the ſame day, namely, the 1ſt of October. The Wakes, which are ſtill obſerved in many country villages, and are holden upon the Sunday that follows the Saint's day, whoſe name the Church bears, are the remains, not of theſe Dedications, but of the Old Church Holidays, which were feaſts kept in memory of the Saint, to whoſe honor the Church was dedicated, and who was therefore always called the Patron of ſuch Church. Every Church being the Lord's Houſe, as the name imports*, is in truth dedicated only to God; yet, at its conſecration, it was generally diſtinguiſhed by the name of ſome Angel or Saint, chiefly that the people, by frequently mentioning ſuch diſtinguiſhed names, might be excited to imitate thoſe virtues, which holy men may acquire, and which belong inherently to Heavenly Beings.

"Nothing need be ſaid here upon ſo extenſive a ſubject, as the miniſterial office and character, and the diſtinct orders of Biſhop, Prieſt, and Deacon; the Rubric goes no further than to ſpeak of their ornaments, which are to be retained, as they were uſed in the ſecond year of Edward VI. Thus we are referred to the firſt Common Prayer-Book of Edward VI. where we find directions for wearing various articles of ornament in dreſs, which are now out of uſe, and hardly known to us; for, beſides the ſurplice and hood, which are now uſed, there are the rochette or albe, cope or veſtment, the paſtoral ſtaff, and tunicles. Some of theſe were deemed to retain in them too much of the Popiſh reverence for indifferent things; and it was accordingly, in

* Κυριακὴ οἰκία, from whence, *kirche*, *kirk*, *church*.

the

the ſecond Book of Edward VI. directed, that the miniſter ſhould not, at the Communion, wear an albe, veſtment, or cope; but, if a Biſhop, he ſhould have a rochette; and, if a Prieſt or Deacon, a ſurplice only. However, in the next Review under Queen Elizabeth, the Rubric of the firſt Book was reſtored, which order has continued ever ſince, being, as we have juſt ſeen, referred to in our preſent Rubric.

"The *Surplice*, or *Superpelliceum*, is ſaid to be ſo called, becauſe anciently this garment was put *ſuper tunicas* PELLICEAS *de pellibus mortuorum animalium factas*, upon leathern coats made of the hides of dead beaſts; ſymbolically to repreſent, that the offence of our firſt parents, which brought us under the neceſſity of wearing garments of ſkin, was now hid and covered by the grace of Chriſt; and that, in conſequence, we are clothed with the emblem of innocence. There is certainly very high example, and very long practice, for uſing a white garment in divine worſhip. It is obſervable, that the Antient of Days, in Daniel, [Dan. vii. 9.] is repreſented as having garments *white as ſnow*; when our Saviour was transfigured, his raiment was *white as the light*; and whenever Angels have appeared to men, they have always been clothed in white linen; Matth. xxviii. 3, et paſſim. Linen alſo was deemed more cleanly than woolleh, and was therefore preferred for the Prieſt's garments, under the law, during the public ſervice. The Prieſts were to wear a *linen Ephod*, Exod. xxviii. 4, 5. 1 Sam. ii. 18. The Levites alſo, that were ſingers, were arrayed in *white linen*, 2 Chron. v. 12. The armies that followed the Lamb were *clothed in fine linen, white and clean*; and to the Lamb's wife was granted, that ſhe ſhould be arrayed *in fine linen, clean and white; for the fine linen is* (that is, repreſents) *the righteouſneſs of Saints*; Revel. xix. 14, 8.

"As to its ſhape, it has been obſerved, that, as the garments uſed by the Jewiſh Prieſthood were *girt* tight round, to ſignify the *bondage* of the law, ſo the *looſeneſs* of the ſurplice uſed by the Chriſtian Prieſts, ſignifies the *freedom* of the Goſpel.

"So much may be ſaid for the ſignificancy of a dreſs, which might however be ſufficiently defended, if we only regarded its conveniency, gravity, and decency; how it ſhould loſe all theſe favorable conſiderations, merely becauſe it is alſo worn by Popiſh Prieſts, it is not eaſy to ſee.

"The *Hood*, in Latin called *Caputium*, or *Cucullus*, is another part of the old miniſterial dreſs ſtill in uſe. The *Cucullus* was a habit among the ancient Romans, being a coarſe covering for the head; from the Romans it was taken up by the Monks and Aſcetics, who aſſumed this covering for the head, as ſuited to their reſervedneſs; when they pleaſed, they might let it fall back, and hang down behind. After this, it came to be uſed by the members of Cathedral Churches and Colleges, though theſe perſons were not permitted to wear it in the ſame manner as the Monks. From them the Univerſities adopted it, to diſtinguiſh their different degrees, varying the materials, colour, and faſhion, according to the difference of the ſeveral degrees. That theſe academical honors may be known abroad, as well as in the Univerſities, the Church enjoins by this Rubric, and in Canons 17, 25, and 58, that every miniſter, who is a graduate, ſhall wear his proper hood during divine ſervice; all others are forbidden to wear any ſuch, under

pain

pain of ſuſpenſion; allowing them, however, in the room of it, to wear upon their ſurplices ſome decent tippet of black, "ſo it be not ſilk."

To this Prayer-Book are added the Articles of Religion, and an Office for the *Viſitation of Priſoners*, taken from the Iriſh Common Prayer-Book, that this edition may be deemed complete for the uſe of both countries; though, as the editor obſerves, ſuch additions ſeem to be repealed by the 5th article of the Union. The account of the Pſalms, with the Prefaces to each, and the Tables and Indexes, are highly uſeful. It were to be wiſhed that the Tables of Moveable Feaſts had been calculated on beyond 1804; but perhaps authority was wanting for ſuch a ſtep. Every thing conſidered, however, this edition of the Common Prayer muſt be a valuable acquiſition to the Church; and is an honourable teſtimony, among many others, of the fitneſs of Mr. Reeves for holding a ſhare in that Patent to which the judgment of the late adminiſtration appointed him.

ART. XI. *The Works and Life of Robert Burns.*

(Concluded from vol. xvi, p. 379.)

WE return with pleaſure to the works of this original writer, after a longer interruption than we could have wiſhed. One advantage has however ariſen from this interruption. It has enabled us to aſcertain, that our praiſes of Burns, and our commendation of his editor, have been ratified by the judgment of the public, and that our opinion has been confirmed by the concurrence of every perſon for whoſe taſte we have any reſpect. A ſecond edition of the collection has already appeared; a proof of public approbation ſo clear, that it cannot be neceſſary for us to inſert many more ſpecimens from a work ſo generally read. We ſhall however inſert a few, without confining ourſelves to any ſtrict order, ſubjoining to each quotation ſuch obſervations as it may ſuggeſt to us. "*The Lament of Mary Queen of Scots*," vol. iii, p. 313, is a poem of ſingular merit. Whether the merits of that unfortunate Princeſs will endure impartial diſcuſſion, in plain proſe, may perhaps well be doubted; but her ſufferings are certainly a beautiful ſubject for poetry. Her miſeries ſeem however hitherto rather to have biaſſed the judgment of hiſtorians than to have animated the genius of poets. Burns was too zealous a Scotchman, and too much of a Jacobite, not to have all his feelings rouſed by her fate; and the following lines, of exquiſite ſenſibility, will ſhow how ſtrongly he could feel and paint her wrongs.

"But

" But as for thee, thou falſe woman,
My ſiſter and my fae*,
Grim Vengeance yet ſhall whet a ſword,
That through thy ſoul ſhall gae†.

The weeping blood in woman's breaſt
Was never known to thee,
Nor the balm that draps‡ on wounds of woe
Frae§ woman's pitying e'e‖.

My ſon! my ſon! may kinder ſtars
Upon thy fortune ſhine;
And may thoſe pleaſures gild thy reign,
That ne'er wad¶ blink** on mine.

God keep thee frae†† thy mother's faes‡‡,
Or turn their hearts from thee;
And where thou meetſt thy mother's friend,
Remember him for me!

Oh! ſoon to me may ſummer ſuns
Nae§§ mair light up the morn,
Nae mair to me the autumn winds
Wave o'er the yellow corn.

And in the narrow houſe of death
Let winter round me rave,
And the next flowers that deck the ſpring
Bloom on thy peaceful grave."

If the author of theſe charming verſes had been ſtill alive, we ſhould have counſelled him to remove the little appearance of Scotch phraſeology, which may repel ſome readers from the peruſal of the poem. It is in this poem only an *appearance*, by which ſome Engliſh readers may be diſguſted, and no poetical advantage can be gained. In the above ſtanzas there are ſcarcely any Scotch words. The author has only diſguiſed a few Engliſh words in Scotch orthography; and as the majority of the words, and even ſome entire ſtanzas, are perfectly Engliſh, the reſult is an uſeleſs and unpleaſant jumble of dialects. In thoſe comic poems, which paint the manners of the Scotch peaſantry, there is a peculiar propriety in the uſe of the Scottiſh dialect; and wherever that dialect can boaſt expreſſions more ſignificant, more tender, or more elegant, than the Engliſh (which happens ſometimes, though leſs frequently than provincial partiality may ſuppoſe) a Scottiſh peaſant may certainly avail himſelf of theſe advantages of his native ſpeech, which he will write better and more eaſily, becauſe it is his native ſpeech. But for ſuch a confuſed mixture of mere Scotch

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* foe. † go. ‡ drops. § from. ‖ eye. ¶ would.
** ſhine for a ſhort time. †† from. ‡‡ foes. §§ no more.

ſpelling

ſpelling with Engliſh words, as we ſee in the above extract, there is no ſuch plea. Let us adviſe writers of Scotch verſe to uſe their provincial language only where it has a real ſuperiority, ſufficient to compenſate the diſadvantage of ſometimes deterring, and always diſpleaſing and perplexing Engliſh readers. But to return from ſuch minute criticiſm to the contemplation of the genius of Burns, which never perhaps appeared more conſpicuous than in the following noble Song, which ſeems to us to deſerve a high place in the firſt claſs of lyric poems.

"BANNOCKBURN*.

Robert Bruce's Addreſs to his Soldiers.

Scots who hae wi' Wallace bled,
Scots whom Bruce has often led,
Welcome to your gory bed,
Or to glorious victory,
Now's the day, and now's the hour,
See the front o'battle lour,
See approach proud Edward's power,
Edward, chains, and ſlaverie!

Wha will be a traitor knave,
Wha can fill a coward's grave,
Wha ſa baſe as be a ſlave?
Traitor! coward! turn and flee.
Wha for Scotland's king and law,
Freedom's ſword will ſtrongly draw,
Freeman ſtand, or freeman fa',
Caledonian on wi' me.

By Oppreſſion's woes and pains,
By your ſons in ſervile chains,
We will drain our deareſt veins,
But they ſhall be—ſhall be free!
Lay the proud uſurpers low,
Tyrants fall in every foe,
Liberty's in every blow,
Forward let us go or die!" Vol. iv. p. 125.

Thoſe who conſider the artifices of ſtyle as the principal merit of poetry, will probably wonder at the high place which we have aſſigned to this little Song. Still leſs can we expect the concurrence of thoſe paradoxical critics, who tranſmute faults into merits, who deem obſcurity a great poetical excellence, and even an indiſpenſable quality of the higher ode. We have

* In the famous battle of Bannockburn, which was fought on Monday, the 24th of June, 1314, the Engliſh army, under Edward II. was completely defeated by Robert Bruce, who by that ſignal victory eſtabliſhed his own power, and the independence of his country.

no

no hope of, and indeed we have ſcarce a wiſh for the concurrence of ſuch readers or judges of poetry. But thoſe who regard the power of inſpiring paſſion as the nobleſt excellence of an ode; who know that paſſion has no leiſure for elegance; that it is hardly reconcileable with that refinement of thought, or profuſion of imagery, which are the principal cauſes of obſcurity; that impaſſioned language is ſimple, negligent, abrupt, vehement, full of repetition, confined to its object, and, though often diſorderly, yet more than clear, becauſe peculiarly ſignificant; thoſe who have formed ſuch a taſte, and adopted ſuch a ſtandard of excellence in lyric poetry, will perhaps not blame us for ſaying, that we think this ſong ſcarcely inferior in ſpirit and energy to any Engliſh Ode that has appeared ſince Alexander's Feaſt. The fire which breathes through this Song ſeemed too great to have been inſpired by retroſpective patriotiſm, by the defeat of an invaſion which occurred near five centuries ago. We ſuſpected that more recent events muſt have contributed to kindle ſuch a flame, and the ſuſpicion is changed into certainty, by a paſſage in one of the poet's letters. "The accidental recollection of that glorious ſtruggle for freedom, *aſſociated with the glowing ideas of ſome other ſtruggles of the ſame nature, not quite ſo ancient*, rouſed my rhyming mania." Vol. iv. p. 110. In the page before, alluding to the victory of Bannockburn, Burn ſays, "So may God ever defend the cauſe of truth and liberty, as he did that day!"

This Letter is dated in September, 1793. There can therefore be little doubt that the democracy of Burns had more ſhare in producing this ſong, than his reverence for the memory of Robert Bruce. So complete and deplorable was his deluſion, that he thought he was doing honour to the ancient heroes of his native land, when he confounded them with the ſlaves of Robeſpierre, whom he thought the ſoldiers of liberty! and on whoſe arms he implored the benediction of God. Yet it never ought to be forgotten, that in the midſt of this wretched deluſion, Burns was preſerved by the natural vigour of his underſtanding, and by the honeſt feelings of his heart, from thoſe deteſtable exceſſes into which ſo many men of more knowledge and prouder pretenſions have fallen. His democracy had not ſo debaſed and befotted his mind, that he could contemplate with pleaſure, or even with patience, the idea of a French force employed in *reforming* the government of Great Britain. He was far below the level of thoſe *Patriots*, who implored the aid of the oppreſſors of Switzerland for the delivery of Ireland! As a ſpecimen of the natural ſtrength of a conſtitution, not totally ſubdued even by the revolutionary plague, we inſert the following ſong, diſtinguiſhed by the uſual

ſpirit

ſpirit of Burns, admirably appropriate to the occaſion for which it was written, and too animated to leave any doubt of the ſincerity of the honeſt and generous, though deluded poet.

" THE DUMFRIES VOLUNTEERS, APRIL, 1795.

Does haughty Gaul invaſion threat?
Then let the loons* beware, Sir!
There's wooden walls upon our ſeas,
And volunteers on ſhore, Sir.

The Nith ſhall run to Corſincon,
And Criffell ſink in Solway;
Ere we permit a foreign foe,
On Britiſh ground to rally.

O, let us not let ſnarling tykes†,
In wrangling be divided;
Till ſlap come in an unco‡ loon,
And wi'§ a rung‖ decide it.

Be Britain ſtill to Britain true,
Amang¶ ourſelves united;
For never, but by Britiſh hands,
Maun** Britiſh wrangs†† be righted.

The kettle of the kirk and ſtate,
Perhaps a clout‡‡ may fail in't;
But deel§§ a foreign tinkler loon,
Shall ever ca'‖‖ a nail in't.

Our father's blude¶¶ the kettle bought,
And who wad*† dare to ſpoil it?
By Heav'n! the ſacrilegious dog,
Shall fuel be to boil it.

The wretch that wad a tyrant own,
And the wretch his true born brother;
Who'd ſet the mob aboon*‡ the throne,
May they be damned together.

Who will not ſing God ſave the King,
Shall hang as high 's the ſteeple;
But while we ſing God ſave the King,
We'll ne'er forget the people." Vol. iv, p. 385.

Vigour and animation are qualities ſo eſſential to original genius, that we ſcarcely wonder at diſcovering them, even under the moſt diſadvantageous circumſtances in ſuch a man as Burns. But it is truly wonderful that we find ſo much tender-

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* Fellows. † dogs. ‡ ſtrange. § with. ‖ ſtick.
¶ among. ** muſt. †† wrongs. ‡‡ piece. §§ devil.
‖‖ drive. ¶¶ blood. *† would. *‡ above.

neſs,

neſs, and even ſo much elegance, in the writings of this uninſtructed and unpoliſhed ruſtic. The roughneſs of his education, and the ſtill more fatal groſſneſs of his debauchery, had not deſtroyed the ſenſibility and native gracefulneſs of his mind. Several of his poems, eſpecially ſome of his poſthumous ſongs, ſhow not only that ſplendour of fancy and vivacity of comic power, which attracted the admiration of men of taſte to his firſt publication; but demonſtrate alſo a tenderneſs and delicacy, which are ſeldom found in laborious poverty, and ſcarcely ever in tumultuous diſſipation. Our ſelections have already afforded ample proof of the ſpirit and grandeur of the conceptions of this great poet. The following Song will ſhow that his talent was not confined to the higher poetry.

" THE BONNIE* WEE† THING.

Bonny wee thing, cannie‡ wee thing,
Lovely wee thing, was thou mine;
I wad wear thee in my boſom,
Leſt my jewel I ſhould tine§.

Wiſhfully I look and languiſh,
In that bonnie face of thine;
And my heart aſtounds wi' anguiſh,
Leſt my wi' thing be na‖ mine.

Wit and grace, and love and beauty,
In ae conſtellation ſhine;
To adore thee is my duty,
Goddeſs of this ſoul o' mine." Vol. iv, p. 314.

The ſimplicity of tenderneſs is as much diſplayed in this little Song, as the ſimplicity of vehemence in the general odes, which we have formerly quoted. One Song in this collection has a peculiar intereſt. It is the laſt which the unfortunate poet lived to finiſh.

" Here's a health to ane¶ I lo'e** dear,
Here's a health to ane I lo'e dear;
Thou art ſweet as the ſmile when fond lovers meet,
And ſoft as their parting tear—Jeſſy!
Although thou maun never be mine,
Although even hope is denied,
'Tis ſweeter for thee deſpairing,
Than aught in the world beſide—Jeſſy!
I mourn through the gay, gaudy day,
As hopeleſs I muſe on thy charms;
But welcome the dream o' ſweet ſlumber,
For then I am lock't in thy arms—Jeſſy!

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* Pretty. † little. ‡ gentle. § loſe. ‖ not. ¶ one. ** love.

I gueſs by the dear angel ſmile,
I gueſs by the love-rolling e'e* ;
But why urge the cruel confeſſion,
'Gainſt fortune's fell cruel decree?—Jeſſy!" Vol. iv, p. 261.

The full merit of this excellent Song will be moſt felt by thoſe who have had the misfortune to load their memory with taſteleſs unfeeling common places, which, by the help of ſmooth verſification, have uſurped the title of amorous poetry. Let any paſſage of the moſt tolerable of theſe cold triflers be compared with the third and fourth lines of this Song, the compariſon will aſſuredly leave no doubt of the great ſuperiority of Burns.

Our Scottiſh readers would ſcarcely pardon us, if we were not to inſert the following proof of the patriotiſm of our poet.

" The groves o' ſweet myrtle let foreign lands reckon,
Where bright beaming Summers exalt the perfume;
Far dearer to me yon lone glen of green breckan†,
Wi' the burn‡ ſtealing under the lang yellow broom.

Far dearer to me are yon humble brown bowers,
Where the blue bell and gowan§ lurk lowly unſeen ;
For there lightly tripping amang‖ the wild flowers,
A liſtening the linnet aft¶ wanders my Jean.

Though rich is the breeze in their gay ſunny vallies,
And cauld** Caledonia's blaſt on the wave,
Their ſweet-ſcented woodlands that ſkirt the proud palace,
What are they ? The haunts of the tyrant and ſlave !

The ſlave's ſpicy foreſts, and gold-bubbling fountains,
The brave Caledonian views wi' diſdain;
He wanders as free as the winds of his mountains,
Save Love's willing fetters, the chains of his Jean."
Vol. iv, p. 228.

It would be eaſy to multiply extracts, but enough has been cited to juſtify our opinion, and that of the public is already declared. We will venture to pronounce that the judgment of the preſent age will, in this caſe, be confirmed by the remoteſt poſterity; who, among Britiſh poets of the end of the eighteenth century, may indeed heſitate between Burns and Cowper ; but will ſee no other competitors for the throne of poetical genius. We confine this obſervation to the dead. The claims of the living cannot yet be determined with perfect impartiality.

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* Eye. † fern. ‡ rivulet. § daiſy. ‖ among.
¶ oft. ** cold.

ART. XII. *An Inquiry into the Neceſſity, Juſtice, and Policy of a Commutation of Tithes. By Morgan Cove, LL. B. Prebendary of Hereford, and Rector of Eaton-Biſhop, Herefordſhire.* 8vo. 121 pp. 3s. Rivingtons, &c. 1800.

THIS Inquiry, the writer informs us, is to be conſidered as a ſupplement to his Eſſay on the Revenues of the Church of England; a work, the importance and merit of which, we formerly pointed out *.

Before he goes into the various heads of the ſubject, he ſtates the occaſion which drew him into this examination. It is of ſuch a nature as to call univerſal attention to it at this time: and a ſketch of that occaſion will be a proper preface to what we have to remark on the other parts of this tract.

The Grand Jury of the county of York publiſhed certain reſolutions on the neceſſity and means of the improvement of agriculture. The principal ſuggeſtion they contain, is the neceſſity of a fair and *permanent* compenſation in lieu of tithes. This propoſal is ſomewhat diſguiſed by being mixed with certain œconomical recommendations of inferior objects, ſuch as reducing the fees of ſolicitors and attorneys, and other charges on incloſing bills: ſome other counties followed the example of that of York.

This ſuited admirably the views of a certain public board; where ſome parties having a great aſcendancy in its deliberations, it could not be expected to decline following a ſuit led into its hand. This remonſtrance againſt the proviſion for the eſtabliſhed church they circulated throughout the kingdom: and of the reporters of the ſtate of agriculture of the Engliſh counties, they compelled nearly one fourth "to appropriate a chapter to the conſideration of tithes, if not abſolutely to point them out as an obſtacle to agricultural improvements." The circulation of theſe reſolutions reſembles the whiſpering of evidence by the court; "which, however, does not conſider itſelf as reſponſible for any fact or obſervation therein contained." By theſe preparatory ſteps, the circumſtance under which this project might be brought forward with ſucceſs, ſeem matured; and "it was publicly announced, that in the next ſeſſion of Parliament (that now holden) certain reſolutions, including thoſe of the county of York, would be brought forward in the Houſe of Commons."

Mr. Cove, therefore, in this period of urgency, ſets himſelf to inquire into the neceſſity, the juſtice, and the policy of ſuch a commutation.

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* Publiſhed then anonymouſly. See Britiſh Critic, vol. vii, p. 494.

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To prove its neceſſity, it is urged, by the advocates of the commutation, that the payment of tithe in kind, or compoſitions ſubject to increaſe, is an inſuperable obſtacle to the cultivation of the waſte lands of the kingdom. This, it is ſaid, and the reſtraint it lays upon the beſt modes of treating the lands already under cultivation, is the cauſe that our former exceſs of production, ſupporting a great export trade of corn, is turned into a deficiency, requiring an importation in every year, raiſing its price conſtantly, and ſometimes to the rates of abſolute dearth.

To the firſt of theſe arguments Mr. Cove thus replies: the payment of tithes has *not* prevented a great quantity of land, formerly waſte, from being brought into cultivation. He cites the Weſtmoreland Agricultural Report, to ſhow that, in 1689, the former amounted to eleven millions of acres, and a report of the Commons, to prove that, in 1795, it was reduced to eight millions: the lands under cultivation were, therefore, increaſed three millions of acres—even this is conſiderable: but the paſſage cited from the report to the Board for the county of Weſtmoreland contains a great error. The reporter had, evidently, lying before him King's account of the land of England: it is in eight articles—the 5th, 7th, and 8th, amounting to eleven millions of acres of uncultivated land, form his total; but the 4th, including the contents of all the commons, he has totally omitted; which, at leaſt, are to be taken as half its amount, or one and a half million; and half a million, part of the land of the 6th article, ſhould have been added to his total. Thus the uncultivated land in 1689 will appear to have been thirteen millions; and eight only remaining ſo in 1795, the land brought into cultivation between theſe two periods was five millions of acres. Now making the leaſt probable allowance for waters, roads, moors, mountains, and other barren tracts, it does not appear that there remained in England, in 1689, eight millions capable of being ever reduced to cultivation: and that the quantity remaining can now amount to more than three. And, the pariſhes in England being 10,000 nearly, of which, perhaps, one tenth are in cities and great towns; a perſon who ſhould maintain the contrary muſt, at the ſame time, affirm, that in every pariſh, upon an average throughout the kingdom, there now remain 333 acres of waſte land capable of being brought into cultivation*, which is abſurd.

* It is ſaid here, that in various public documents, England is ſtated to contain nearly 47 millions of acres; theſe are all copies of the vague approximation of Grew: that of Dr. Halley agreeing with King is the beſt we poſſeſs: of King's mode of approximation we know nothing; but there are others of great facility, more accurate than that of Halley, which we could wiſh to ſee applied.

The ſubject is of ſo much conſequence that we ſhall make two further remarks on it: It is a ſingular fact, that the unfounded clamour againſt the payment of tithe as an obſtruction to the breaking up of new land, has, ſince it has artificially been rendered prevalent, been contradicted by an experience rapidly increaſing in its deciſion. From the commencement of the laſt peace, the ſtrength of the proof of its falſity has been very nearly doubled in every five years: for, in the firſt and ſecond of thoſe terms, and the firſt four years of the war, the number of ſuch bills have been, on an annual average, as 10, 17, and 35, reſpectively. We have already ſeen how much was effected in the laſt century, when the ſpirit of encloſure was ſo feeble at its commencement, that, in the thirteen years Anne reigned, only eight ſuch bills were paſſed: Now the annual average in the firſt four years of the war was 70; in thirteen years, therefore, 910 ſuch bills would be now paſſed, or the celerity of incloſure is increaſed much more than an hundred fold: and, in a very ſhort time, without any aid from the ſubverſion of eccleſiaſtical property, muſt leave no land which can be brought into cultivation to incloſe.

A reduction of the price of corn is alſo held out as the conſequence of the commutation; but nothing is more evident, than that it either will produce no effect in the corn market, or it will raiſe its prices: for if it be followed by no pecuniary advantages to the farmer, it will produce no effect, therefore no relief. But let it be ſuppoſed that he will be an immediate gainer by it, here it muſt be obſerved, that Smith, the celebrated writer of the corn tracts, divides the farmers into four claſſes: "the fourth, or richeſt of which are, as to fortune, in a capacity to keep back their crops; ſpeculate on the markets; threſh out and ſell, when they like the price." The prices of late years have increaſed this claſs to the moſt dangerouſly diſproportionate number: and the expected advantage of the commutation, if realized, muſt ſtill further augment it, and give them a more arbitrary command of the market, already much abuſed.

The argument by which Mr. Cove proves that there has been no decreaſe of product (the fatality of ſeaſons being allowed for), and conſequently that no ſuch decreaſe is to be aſcribed to the payment of Tithes, amounts to demonſtration. It is, in ſubſtance, as follows: If, in the period in which we exported corn, 351,000 acres had been thrown out of cultivation, we ſhould have been under the neceſſity of importing the ſame quantity yearly, as was found neceſſary on the average of twenty years, ending in 1797: but the arable part of the three millions of acres, by which, according to him, the land

land in cultivation has been increaſed, muſt have ſupplied ſuch a vacuity, with a large exceſs. The inequality of the ſupply of corn to the demand, he rightly aſcribes to the increaſe of our population.

The plea of neceſſity urged for the commutation, that the voice of the nation calls for it, is here very properly treated, as the pretence ſet up in many inſtances, and in this in particular, to carry through very bad meaſures. The clamours of the ignorant and profligate diſturbers of human ſociety, the deceivers and deceived; the former the higheſt of criminals, the latter, often perhaps not without good meaning, as bad counſellors; have of late years conſtantly had this emphatical name applied to them. Recent experience ſhows us, to what obedience this voice of a nation leads it.

Yet in the concluſion of this ſection of his Inquiry, this able defender of the rights of property belonging to the eſtabliſhment, has laid down a plan for a change in the tithe laws, with the evident view of conciliating its opponents, which we regard with extreme apprehenſion: and at this juncture we eſteem it neceſſary to ſtate the grounds of that apprehenſion, as, from the actual meaſures taken on the propoſition, there is the utmoſt danger of its being carried into effect.

The plan referred to is, that an act be paſſed to enable clergymen, with the aſſent of the Biſhop and patron on one ſide, and the land-owner on the other, to grant leaſes of their tithes and glebes for twenty-one years: and in caſe of any difference of opinion as to rent, two arbitrators are to be appointed; one to be named by the Biſhop, patron, and incumbent, and the other by the landlord and tenant.

There are two ſtrong objections againſt ſuch an act: it will materially augment the number of non-reſidents, and ultimately materially diminiſh the income of the church.

There are undoubtedly many of the clergy who are become reſident in their pariſhes, on account of the impoſſibility of obtaining otherwiſe an adequate compoſition for their rights; and who being once reſident continue ſo: but when the tithes are under leaſe, the reſtricted circumſtance of the great majority, will be a ſtrong inducement to them to reſort to ſuch places as they can live cheapeſt in.

In the neceſſity of the Biſhop's aſſent to the leaſe, we diſcern very little effective protection to the intereſts of the church. A proper valuation of the tithe of a pariſh is a very expenſive operation; and without ſuch an eſtimate, formed by a perſon in whom he has confidence, the Biſhop will find it difficult to give reaſons for with-holding his aſſent; when the incumbent, the party perſonally moſt intereſted to ſupport the rights of his order,

order, has given his: but he certainly will be utterly unable to make the proper inquiries about the value of the tithe of a ſingle farm; a contract for which may be preſented to him for his confirmation; or the rent of a few acres of glebe, lying in a remote part of the dioceſe.

Nor is the aſſent of the patron generally any ſafeguard to the income of the living: he is moſtly the ſole land owner, or a great land owner in the pariſh; and his intereſt in the latter capacity being greater, he generally prefers it to that of the former. This is evident from the fact, that patrons ordinarily give their whole ſupport to every claim to a modus, on whatever ground it reſts. Their aſcendancy over incumbents is great; and they make frequently little ſcruple to employ it: and when the land of the patron is once under leaſe, it will very ſeldom be ſet free; and the augmentations on it, if any, will in every period fall much below the average increaſe of compoſitions: the lands of the patron is generally a conſiderable part of a pariſh; and the occupiers of the reſt, knowing that the tithe of the remaining lands, muſt be collected nearly with the ſame expence and trouble as that of the whole, the reſerved compoſitions, already extremely unequal to the value of the tithe, will become very ſhortly much more ſo. The leaſes to the patron's tenant will always be highly advantageous to him; and, to eſcape the reproach of being under an influence in its nature truly ſimonical, thoſe of the remaining lands will be nearly at the ſame rates.

Of a miſplaced facility, of gratitude ſhown at the expence of a public truſt, and operated upon by the exertion of the whole aſcendance of the patron, there will ſoon be many examples. The acquiſitions of ſome will raiſe the expectations of others; and the example of the obſequiouſneſs of one ſet of incumbents, will give additional ſtrength to the inſtances made with thoſe who demur, and weaken their firmer judgment; and in two or three generations, moſt of the pariſhes of England will be under ſuch leaſes.

How far leaſes granted by the church are fatal to its property, may be ſeen by thoſe of church eſtates: for "the leſſees, after making all deduction for reſerved rents and renewals, are at all times poſſeſſed of three fifths of the groſs value of the church eſtates*." The influence of fines of renewal has occaſioned this dilapidation of church property; the influence of the patron, and the combination and clamour of the occupiers, which will be employed againſt thoſe who continue to

* Inquiry, part viii.

demand

demand compoſitions for tithe, will have a ſimilar effect: and the one influence is not greatly inferior to the other. The ſame modes will then be uſed to obtain leaſes inſtead of compoſitions, as are now employed to obtain compoſitions, inſtead of paying tithe in kind.

A leaſe of glebe land for twenty-one years muſt alſo be detrimental in the extreme to the income of the church: for, without actual poſſeſſion of the glebe lands, it is almoſt impoſſible for the incumbent to collect his tithe in kind: this the occupier ſees, and the compoſition to be paid for it, during the term, will be regulated accordingly.

The conſequences which may ariſe, and which are too likely to ariſe, from ſuch a ſcheme being brought forward (for which the authority of ſo able and zealous an advocate as Mr. Cove, for the well being of the church, may be pleaded) has made it our duty to conſider it at a length relatively great with regard to the nature of our work, but very inadequate to the ſubject itſelf, or the danger of the meaſure. For the preſent, however, we lay aſide our obſervations on this Inquiry.

With reſpect to the juſtice of the commutation plan, Mr. C. rightly ſtates, that the tithes are private property, and the property of a highly reſpectable body of men, and that the laws ſhould conſider every ſpecies of property as equally unchangeable: that the clergy, each in their ſeveral pariſhes, are the truſtees of the revenue for the future maintenance of religion there, and therefore in conſcience bound to diſſent from any plan which muſt impair it, even if their own preſent intereſt was ſerved by it. We may indeed be certain, whatever declarations are made to the contrary, that no ſuch object is in contemplation; and, as the income of the Church is nominally increaſing, but nominally only, the leaſt object of all this agitation and intrigue is, to wreſt all ſuch contingent nominal increaſe from it: the conſequence of which muſt be, that this fixed nominal income, conſtantly declining in real value, muſt at no diſtant period become totally inadequate to the decent ſupport of the clergy, in a church where the proviſions are already ſuch, as this writer obſerves from its expatriated enemy, Dr. Prieſtley, "that they are at preſent but ſlenderly provided for." The ſubſtitution of a corn rent in lieu of a payment in money, has been by ſome propoſed: many juſt objections are urged againſt that plan in the preſent tract; but if Mr. Cove had been furniſhed with the continuation of the Windſor Tables of the Price of Corn, lately printed by authority, he would have derived an additional argument from them, of the moſt deciſive nature. In ten years, commencing with 1690, the price of the quarter of wheat, ſtandard meaſure, and of the middle quality, was 44s. 6d;

and

and in the equal term of ten years, during which the laſt peace continued, it was 44s. 7d.: therefore, if a corn rent had been eſtabliſhed in the firſt term, at the end of the following ninety-three years, during which the charge of the maintenance of every perſon of the ſame rank in the middle claſſes of life, was about doubled; the clergyman would have received an equal nominal income indeed, at the end of the term, but of only half the real value it bore at the commutation. But what muſt have been the ſtate of the aged clergy, who ſurvived to the middle of the war of 1740, or forty-eight years after its eſtabliſhment? During the whole term the price of middling wheat fell and greatly: its price, on the average of the ſeven years that war laſted, was 28s. 2d. Thus, if the income of one of this number, in the beginning of the term, had been 100l. a year, it would, as appears by the Corn Table, have been decreaſing with certain undulations during his whole life, and at that time been reduced to the nominal ſum of 62l. 5s. or 36¼l. per cent.; but as the expence of the maintenance of perſons in this ſituation, muſt have doubled in ninety-ſix years, in forty-eight years after the commutation, the value of money would have decreaſed in the proportion of 3 to 2; and the nominal ſum of 63l. 5s. which he would have received in the extremity of old age, would be equal in real value to 42l. 2s. 4d. only; or very little above two fifths of that of his income, in the prime of life.

It is here taken that the average price of the war, was the price of the middle year thereof, or in 1744: but the rate of that and the preceding year was 19s. 7d *. the quarter only: in

* The prices of the quarter of wheat at Windſor, of the beſt quality, and of 36 gallons; the meaſure of that market until the end of 1792; was, on the average of ten years, beginning 1690, 56s. 4d.; of the ten years of the laſt peace, 56s. 6d. extremely nearly; and of the eight years' war of 1740, 35s. 5d.; and of the year 1743, 24s. 10d.; equal to that of 1744. Theſe prices reduced according to the proportion aſſigned by Smith in the Corn Tracts, and in the continuation mentioned above, give thoſe of the quarter of wheat, ſtandard meaſure, of the middle quality as ſtated in the text: we have uſed this proportion becauſe it is cuſtomary; and rather than enter into an explanation of the error thereof, as giving all prices 2½l. per cent. too low; and becauſe, whether the fall of the income by a corn-rent, be determined from the unreduced prices, or thoſe found from the true, or the erroneous reduction, the rate of the decreaſe of the income, will by each be found exactly the ſame. If any one doubts this, he will find it true by referring to a reputable ſchool-book of arithmetic.

thoſe two years, the nominal receipt of ſuch an incumbent would have been 44l. only; equal in real value to an income of 29l. 6s. 8d. at the period in which the compoſition was made. Nothing is more to be lamented, than the general reception that ſome of the ſpecious paralogiſms to be found in the celebrated work of Dr. Adam Smith, on the Wealth of Nations, have obtained: among the moſt erroneous of theſe is the argument by which he attempts to ſhow that the price of wheat determines the value of money; an opinion, however, which did not originate with him.

No circumſtance at the end of the ſeventeenth century indicated a fall of corn, and the danger of adopting of a corn rent; but it is otherwiſe now. The growing augment of importation it is highly probable, will render potatoes ultimately a very general crop, the initial effect of which will be to reduce the price of wheat with the demand. It would be eaſy to prove, if this were the place, that the national income will not be diminiſhed thereby; and the payment of foreigners for corn being ſo annihilated, and the balance of the precious metals increaſed, that the price of other commodities will riſe with ſomewhat of an increaſed celerity.

The commutation, however propoſed to be ſettled, muſt either at firſt, or ultimately, transfer part of the income of the tithe owner to the landlord or tenant, and Mr. Cove rightly contends, that this is, in either caſe, a transfer of a legal and juſt right of the proprietor, to a perſon who has never paid the purchaſe or hire of it; but who, on the contrary, had an abatement made in the ſum paid for the land, or the uſe of it, even more than equal in value to the unmodified claim of the tithing man.

In the laſt diviſion of this tract the impolicy of the meaſure is amply inſiſted on. We have conſidered the other branches of the ſubject ſo much at large, mixing the analyſis of the work with comments on ſome of its parts, that in this we muſt be more brief than its importance ſeems to dictate. From what a ſimilar experiment on church property led to in a neighbouring kingdom, he warns us againſt tampering with it here. "The clergy," he rightly urges, "and the lay impropriators derivatively from them, hold their tithes by a more ancient and indefeaſible title, than attaches, perhaps, to any other landed property in the kingdom," their title being of Saxon origin: and if we conſider the clergy, in reſpect of their benefices, as beneficiaries, duly and perpetually performing the condition of the grant, their title muſt be of the higheſt kind.

Nor, as he further ſtates, can the incomes of the clergy be diminiſhed without danger to the ſtate from another cauſe. For the church muſt, in ſuch a caſe, be perpetually ſupplied with miniſters taken from a lower claſs of ſociety; whoſe parents will be totally unequal to the expence of giving them a liberal education: and when the profeſſors of religion fall ſucceſſively from reſpect to diſregard, and from diſregard to diſeſteem: religion will loſe its neceſſary force in ſociety, and government its beſt ſupport. We cannot avoid obſerving, that if a corn rent had been eſtabliſhed in the end of the ſeventeenth century, in lieu of tithes, ſuch nearly would have been the ſtate of religion in this country, when thoſe peſtilent anarchical principles which have brought Europe to the verge of ruin, were at their height here. As it was, we have weathered the ſtorm hitherto with great difficulty and exertion, although now it can be only ſaid to have a little abated, not to have ſubſided into a calm. But in that caſe, it would have raged with greater ſtrength, and we ſhould have been leſs prepared to meet it: and what the event would have been, every one may figure to himſelf.

Even in that part of his inquiry, where we have, without reſerve, expreſſed our diſſent from Mr. Cove, the excellence of his intention is obvious: as to the others, he has added to the obligation the church and the ſtate were before under to him, for his capital defence of the rights of the former. This ſupplemental publication abounds alſo with ſtrong arguments, and proofs of the writers extenſive reſearch and information.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Pride of Birth: a Satire, in Imitation of the Eighth Satire of Juvenal. With Notes, critical and illuſtrative; adapted to the Characters and Manners of the preſent Age.* 4to. 37 pp. Cawthorne. 1801.

Imitations of Juvenal, even though tolerably written, appear inſipid, unleſs they attain the ſententious dignity and energy of the original. In this reſpect, the two Satires of Dr. Johnſon have hitherto left all competitors far behind them. The writer before us does not often riſe above mediocrity; and many of the pointed ſentences of the Roman

man ſatiriſt are feebly or awkwardly expreſſed by the Engliſh imitator. The following lines, which are a paraphraſe of the terſe ſentence,

Omne animi vitium tanto conſpectius in ſe
Crimen habet, quanto major qui peccat habetur,

are among the beſt of his imitations: yet ſome of them might eaſily have been better expreſſed.

" Honour's a torch that caſts a ſpreading light,
Which none ſhould ſeek whoſe deeds would ſhun the ſight:
With *equal* beam 'twill all thy *worth* diſplay,
Or all thy *vice* produce in broadeſt day.
Think not it *gives* that worth it only *ſhows*;
And ſeek it, ye who dare each deed diſcloſe."

The infamous ſtory of a bet made at Drury-Lane Theatre, even if true, ſhould have been omitted, as it could not be related in other than groſs terms. The notes are only remarkable for perſonalities, without much ſhrewdneſs of remark or neatneſs of obſervation. The author is both uncandid and unjuſt in his ſarcaſms on the Poet Laureat; whoſe New Year and Birth-day Odes are ſuperior to what might be expected, even from an elegant and ingenious writer, if we conſider the great difficulty of producing any thing like novelty on ſuch occaſions. They far excel thoſe of all his predeceſſors ſince the time of Dryden, Warton alone excepted; and even the Odes of Warton, though ſuperior in particular paſſages, are perhaps inferior, upon the whole, to thoſe of his ſucceſſor. Of Mr. Pye's *Carmen Seculare**, we think very differently from this writer. But he ſneers even at Mr. Gifford; an author, who has diſplayed more of the fire of Juvenal than any poet of the preſent day, and infinitely more than this gentleman is likely ever to attain.

ART. 14. *The Vale of Trent. A Poem.* 12mo. 29 pp. 2s. Hurſt. 1801.

The Preface of this writer is ſo modeſt and unaſſuming, that we are unwilling wholly to condemn his work. He deſcribes himſelf as " a young author," we may therefore, without offence, ſay, that he has much to learn, and above all things ſhould attend to the precept of Horace, which makes " good ſenſe the foundation of good poetry." Hitherto he has only acquired ſome ſkill in verſification; but we look in vain, through his deſcriptions, for juſt taſte or perſpicuity; and, though here and there we may find a few good lines, it is out of our power to produce a pleaſing and unexceptionable paſſage. We would not, however, diſcourage an author who appears to have a good ear, and an enthuſiaſtic admiration of the beauties of nature; but recommend to him the ſtudy of our beſt writers, and a diligent attention to correctneſs and propriety of expreſſion, before he ventures on a ſecond attempt.

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* See the review of it in Brit. Crit. vol. xv. p. 73.

ART.

ART. 15. *A Peep at Provincial Routs. A Poem.* 4to. 15 pp. 1s. Wright. 1801.

This writer (for we ſhall not be juſtified in calling him a *poet*) is too vehement and indignant in his language, conſidering the ſubject of which he treats. He juſtly reprobates waſte, and the indulgence of luxury in the higher claſſes of ſociety; yet, at the entertainment he deſcribes, tea alone appears to have been diſtributed. With like juſtice he inveighs againſt gaming, but does not alledge *high* play to prevail at thoſe Routs, which are the ſubject of his ſatire. In a note at the concluſion, he very properly diſclaims the intention of conſidering "cards, when reſorted to merely as an amuſement, in a vicious light;" and we agree with him in condemning them, when they "become a buſineſs and confirmed gaming." Yet his Muſe will not, we fear, effect the diſſolution of the frivolous aſſemblies he ſtigmatizes (of which, waſte of *time* is perhaps the greateſt evil); nor will he eaſily outſcold the Dowagers and Tabbies who frequent them.

DRAMATIC.

ART. 16. *Ramah Droog: a Comic Opera, in Three Acts, as performed with univerſal Applauſe at the Theatre-Royal, Covent-Garden. By James Cobb, Eſq.* 8vo. 74 pp. 2s. Longman and Rees. 1800.

Our aſſociates reſident in the country, obſerve that operas and farces, and even comedies and tragedies, when referred to their opinion, are almoſt ſure to be reported of in a way very different from that which had been experienced at the theatres-royal in London. They declare that they cannot conſider, nor make allowances for, the plan on which plays ſeem to them now generally written; that is, not for the audience, but for the actors. If one of theſe (ſay our friends) excels in grimace, another in comic action, or a third in ranting; the play is written with the ſole deſign of exhibiting theſe reſpective powers. Humour and drollery, wit and ſentiment, real pathos and ſublimity, are altogether uneſſential to the piece itſelf; provided the *actor* be placed in a ſituation proper for ſubſtituting any counterfeits in their room.

The Comic Opera of *Ramah Droog*, is produced as a complete caſe in point. It is ſaid to be really performed, at Covent-Garden, with applauſe ſo univerſal, that the auditors (or rather the ſpectators) have ſhaken the houſe by peals of laughter: and yet (continue our friends) we may defy any *reader* to diſcover in it one particle of humour or drollery (a few trite vulgariſms excepted) or a ſingle incident, that can move the muſcles of any perſon the moſt addicted to riſibility.

ART. 17. *Wilmore Caſtle: a new Comic Opera, in Two Acts, as performed with conſiderable Applauſe at the Theatre-Royal, Drury-Lane. The Muſic entirely New, by Mr. Hook. Written by R. Houlton, M. B. Second Edition.* 8vo. 36 pp. 1s. 6d. Weſtley. 1800.

ART.

ART. 18. *The Jew and the Doctor: a Farce, in Two Acts, as performed at the Theatre-Royal, Covent-Garden. By Thomas Dibdin.* 8vo. 32 pp. 1s. Longman and Rees. 1800.

ART. 19. *The Indian: a Farce, as it was performed at Drury-Lane Theatre. By John Fenwick.* 8vo. 49 pp. 1s. 6d. West and Hughes.

Having beſtowed an ample ſhare of notice upon *Ramah Droog*, we may diſpatch theſe three pieces (for they are not worth diſcriminating) by ſaying generally,

"He's knight o' th' ſhire, and repreſents them all."

ART. 20. *Teatro Italiano oſſia Commedie e Tragedie degli Autori piu celebri. Raccolte da Leonardo Nardini ad, uſo degli ſtudioſi della Lingua Italiana. Three Volumes.* 12mo. 10s. 6d. Dulau. 1800.

The two firſt volumes contain ſeven Comedies; the two firſt of theſe are by Gio. Gherardo de Roſſi, the third by March. Albergati Capacelli. The fourth, fifth, and ſixth, by Carlo Goldoni, the ſeventh by Scipione Maffei. The third volume contains Tragedies only. Three by Vittorio Alfieri, one by the Ab. Vincenzo Menti, and one by Scipione Maffei. Alfieri, the author of three of theſe Tragedies, is alive, and has been diſtinguiſhed by his republican enthuſiaſm; but the part of his works here given, have little or nothing that is exceptionable. The compiler of this work has already reputably diſtinguiſhed himſelf by ſimilar publications; and theſe three volumes may properly be put into the hands of young perſons as containing nothing pernicious, but, on the contrary, will be found both inſtructive and entertaining.

NOVELS.

ART. 21. *The Runaway; or, the Seat of Benevolence. A Novel. In Four Volumes. By Mr. Smith.* 8vo. 14s. Croſby and Letterman. 1800.

We have heard that there are perſons, whoſe appetite for novels is ſo keen, that, whenever they can find leiſure from cards and ſcandal, they will devour ſeveral volumes in a day. It muſt be ſuppoſed, that ſuch an appetite is not accompanied by a very diſcriminating or faſtidious taſte, but will be ſatisfied with coarſe food and ſtrong ſeaſoning. To thoſe who poſſeſs it, we may recommend theſe volumes; in which they will find plenty of love, ſuch as it is, uſually at firſt ſight; characters, adventures, and incidents, exceedingly various and ſurpriſing; a picture of the inſide of a houſe of ill-fame, in which all the viſitors (with "a parſon and a methodiſt preacher" among them) are alarmed, and brought together, at midnight; a lively ſketch of a rape; which is followed, however, by an *honourable* and *happy* union of the parties. They who are captivated by theſe ſamples, may have recourſe to the work itſelf; where they will find great extravagance of ſentiment, aſſociated with as much meanneſs of language.

ART.

ART. 22. *Midſummer Eve; or, the Country Wake. A Tale of the Sixteenth Century. In Two Volumes.* 8vo. 6s. Mawman. 1800.

This "tale has been very popular for more than two hundred years, in the northern diſtricts of England. It has been delivered to poſterity by oral tradition, and believed with implicit confidence by numbers, who never queſtioned one ſingle article in the ſtory." Vol. i, p. 160. The tale ſhould have been left to "oral tradition;" in which ſhape it might have innocently entertained, and in ſome reſpects have improved, the inhabitants of cottagers around their fire-ſide on winter evenings. But the preſs diſpels the charm; for, few who have learning enough to read, will have credulity enough to believe a word of the ſtory. In one reſpect it is objectionable. The infidelity and the profligate impiety of the principal character are ſuitably joined together; but not ſo, the pious faith of other conſiderable characters, with their belief of ſuch prodigies, as hollow trees uttering groans, and diſtilling drops of blood, &c. No two things can be more heterogeneous, than real faith and blind credulity; nor can authors more effectually degrade the former, than by aſſociating it with the other.

ART. 23. *Old Nick; a ſatirical Story. In Three Volumes. By the Author of Family Biography.* 12mo. 12s. Murray. 1801.

There is a conſiderable degree of ingenuity, and contrivance and talent, and good morals and good writing, in theſe volumes; but then their defects are no leſs numerous. In the firſt place, the title has nothing to do with the book, it might juſt as well have been called Triſtram Shandy. In the next, the learned Mrs. Paulet is a cloſe copy of the learned lady in Roderick Random; and the ſervant, Gregory, is ſomething made up of Pipes in Peregrine Pickle, and Partridge in Tom Jones. The hero looking to the manager of a theatre for protection and ſupport, is very ſtale and trite indeed; nevertheleſs, the work altogether is far ſuperior to the common run of novels, and will certainly do injury to no man's principles.

ART. 24. *The Man of Fortitude; or, Schedoni in England. In Three Volumes. By B. Frere.* 12mo. 12s. Wallis. 1800.

When we ſay that there is little to except to a publication of this kind, it is, generally ſpeaking, as great a compliment as can be paid. This, however, is entitled to ſomething more. The moral is unexceptionably good; there is no contemptible degree of ingenuity in the contrivance; and the language is ſimple, unaffected, and appropriate. One common fault of novels is to be obſerved of this; the deſign on the reader's pocket is immediately obvious; a ſtory is divided into three volumes, for which twelve ſhillings is demanded, when, in fact, it ought to be comprized in one volume, at leſs than half the price.

ART. 25. *The Enchantreſs, or where ſhall I find her? By the Author of Melbourne, Jeannette, &c.* Lane. 1801.

In turning over the *Dictionnaire Hiſtorique*, we were accidentally ſtruck by the article Fontaines, in which is given a brief account of

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an amiable and unaſſuming female, whoſe life was paſſed in the tranquil pleaſures of retirement, and the gentle exertion of intellectual ability. She followed, and with no mean emulation, the footſteps of the celebrated Madame La Fayette, the Radcliffe of France, and died about 1730. It is with much ſatisfaction that, in this age of literary intrigue, we ſtill meet with ſimilar characters. Such, if we are rightly informed, is the nameleſs author of Hermſprong. Such too, we believe, is the author of the work which we now announce to the public. The writer before us is known by ſeveral productions, all of them deſerving the praiſe of excellent intention, and not inadequate execution. The tale is throughout ſprightly, characteriſtic, and good-humoured. It is light without being abſolutely trifling, and natural without being trite. The incident on which the fable turns is romantic, but is rendered as probable as the caſe will allow, by the well-ſketched agents who conduct it.

MEDICINE.

ART. 26. *A Treatiſe on Febrile Diſeaſes. By A. Philip Wilſon, M. D. F. R. S. Ed. Vol. II.* 8vo. 568 pp. 9s. Callow, Crown-Court, Princes-Street. 1800.

We ſhall notice this volume, in the ſame brief and general way, as we did the former*; for though the author has ſhown great ingenuity as well as induſtry in collecting and arranging his materials, yet as there is little new or original matter in the work, our part will be abundantly fulfilled, by pointing out to our readers the order in which the ſubject is treated. The preſent volume includes all the different ſpecies of eruptive fevers, and conſequently finiſhes the firſt part of the work, comprehending idiopathic fevers. Chapter the fifth, the firſt in this volume, treats of the varieties of continued fever; under which are included the petechial, miliary, apthous, veſicular, and eryſipelatous fevers. The next, and laſt part, treats of the exanthemata, including under it the ſmall-pox, cow and chicken-pox, meaſles, ſcarlet fever, plague, and nettle-raſh. Under each head, the author firſt gives a definition and deſcription of the diſeaſe, diſtinguiſhing thoſe ſymptoms that are regular and conſtant, from thoſe that are incidental; he then gives an account of the ſuppoſed cauſes; and, laſtly, treats of the method of cure, proper to each of them.

DIVINITY.

ART. 27. *A few plain Reaſons why we ſhould believe in Chriſt, and adhere to his Religion. Addreſſed to the Patrons and Profeſſors of the New Philoſophy. By Richard Cumberland, Eſq.* 8vo. 46 pp. 1s. 6d. Lackington and Co. 1801.

The vivacity of Mr. Cumberland's mind, at a time of life when vivacity uſually begins to fail, has here given a new and attrac-

* Brit. Crit. vol. xv, p. 554.

tive

tive form to ſome of the moſt important arguments in defence of the truth. He addreſſes the Patrons of the new Philoſophy, firſt in a ſtyle of raillery, and then aſſails them with ſuch reaſonings as they will not eaſily repel. On the univerſal failure of mankind to deviſe any reaſonable plan of religion for themſelves, he is peculiarly eloquent and ſucceſsful. The following paſſage will give a juſt, and therefore a favourable notion of his manner.

"Let the modern reaſoner therefore, who would make as good a religion by the help of nature and his own faculties, as we have received from the lights of Revelation and the doctrines of the goſpel, take his ground where he will, provided he does not go without the heathen pale; and let him keep it. Let him borrow no aſſiſtance from Moſes, and let him aſſume to himſelf all the lights that he can find, all the rational religion he can collect, not only in the world then known, but in the world ſince diſcovered; in all the nations of the Eaſt, where reaſon ſurely, as far as arts and ſciences were concerned, was in no contemptible ſtate; in America, to the north and ſouth, in all the continents and iſlands, which modern navigation has added to the map of the world, as the Romans knew it in the Auguſtan age; let him purſue his reſearches, and when he has made his tour through all their temples and pagodas, let him erect his trophies to reaſon, and publiſh his diſcoveries with what confidence he may. Alas! for mankind and the boaſted dignity of human reaſon, he will bring back nothing but a raree-ſhow of idols, a muſeum of monſters, Egyptian, Indian and Chineſe deformities, and non-deſcripts, the creatures of earth, air, and ſea, ſnakes, reptiles, even ſtocks and ſtones promoted to be gods, and man degenerating and debaſing himſelf to kneel down before theſe dumb divinities, and pay them worſhip. And now, if this is all that he, who oppoſes the religion of Revelation, can diſcover and make prize of in the religion of reaſon, I give him joy of his diſcoveries, and wiſh him candidly to declare, if upon reſult of thoſe diſcoveries he can believe ſo well of himſelf as to ſuppoſe that had he lived in thoſe days, he would have found out any thing more than was found out by thoſe who lived in them: whether, if he had ſingly engroſſed the collected wiſdom of the ſeven wiſe men of Greece, he would have revealed a better ſyſtem of religion to the world than Chriſt has revealed; and whether he would have known the will of God better than God knew it himſelf, and more clearly have communicated it to mankind." P. 11.

Mr. Cumberland purſues his argument to the myſteries of Revelation, which on general grounds he ably defends; and his introduction to that part of his tract has ſomething ſtriking in it, as a picture of the writer.

"I am now pledged to aſſign my reaſons for the faith I profeſs to repoſe in the myſteries of Revelation; I have had time enough in this life duly to have weighed them; Nature has endowed me with a capacity ſufficient for ſo doing, and if ſuſpicion is to be attached to men's characters of a bias to their profeſſion, it does not apply to me, therefore I ſhall reaſonably expect a fair hearing on the part of the arguer

againſt Revelation, and, if he cannot but admit my reaſons to be ſuch as warrant my concluſions, I ſhall hope, that having found them good enough for my conviction, he will not diſdain to accept and apply them to his own." P. 28.

For ſuch reaſons, every friend to religion will be pleaſed to have an advocate of this deſcription engaged in the cauſe; and we truſt that the efforts of this able writer will not be deficient in effect. The tract concludes with a ſolemn prayer for the preſervation of our national faith, and national church.

ART. 28. *A Sermon, preached at the Pariſh Church of Barking, in the County of Eſſex, on Sunday, May 25, 1800. By Samuel Crowther, M. A. late Curate and Lecturer of that Pariſh, and Vicar of Chriſt Church, in the City of London. Printed at the particular Deſire of the Gentlemen of the Veſtry, and other Inhabitants of the Pariſh of Barking.* 4to. 21 pp. 1s. Rivingtons.

This is a farewel Sermon, on the removal of the author to his preſent ſituation, as Vicar of Chriſt Church, London; and it may, with propriety, be recommended as a model for ſuch Sermons. Plain, ſcriptural, and judicious, it has all that eloquence which ariſes from a ſtrong and honeſt feeling of the ſubject; which is more impreſſive, by many degrees, than all the contrivances of rhetoric.

The text itſelf is a Sermon of the moſt ſtriking kind. It is taken from the parting words of St. Paul at Epheſus: "And now, brethren I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them that are ſanctified." Acts xx. 32. In treating on theſe words, Mr. Crowther firſt expatiates upon the neceſſity of "commending ourſelves, and all our concerns, to the protection and the grace of God." He then proceeds to particular obſervations, on the relation in which he then ſtood with his auditors. In the former of theſe diviſions he is clear and able; in the ſecond he is, for the reaſon already mentioned, ſtrongly affecting, and even pathetic; but without the ſlighteſt tincture of affectation. We happen accidentally to know indeed, that no miniſter could poſſibly feel and excite the proper ſentiments which ſhould ſubſiſt between a teacher and his flock, in a higher degree than Mr. C.

Let not any one ſuſpect that this pathos, and theſe relationſhips, are in the ſmalleſt degree abuſed, in this diſcourſe. The preacher ſpeaks of himſelf with unfeigned humility; of his congregation with ſincere affection; of the doctrines of the Goſpel, and the dangers of the times, as becomes a true, temperate, and unfanatical ſon of the church of England. He recommends our Liturgy, our Articles, our Homilies; he warns his hearers of the danger and ſin of diviſion and ſeparation. "Principles of inſubordination and ſelf-will," ſays he, with juſt deciſion, "can never build up any *in the unity of faith and ſpirit, and in the bond of peace.*"

We will not mangle ſuch a diſcourſe by a ſhort extract, and we cannot allow it a large one; but we can, and do moſt earneſtly, recommend

mend the whole, to all who wiſh to know how a miniſter ought to take leave of his flock, and by eaſy deduction how he ought to conduct himſelf among them.

ART. 29. *Minutiæ; or, Little Things for the Poor of Chriſt's Flock. By J. W. Peers, LL. D.* 12mo. 246 pp. 3s. Button. 1800.

This book has a quaint, but not unapt title. It exhibits almoſt as many chapters as pages; each of theſe contains a vaſt number of abrupt reflections, or meditations, on texts, and generally in phraſes of Scripture; which will doubtleſs be acceptable to many of thoſe perſons, who conſider rapture and extacy as eſſential at all times to piety.

SCARCITY.

ART. 30. *The Cauſe of the preſent threatened Famine traced to its real Scource, viz. an actual Depreciation on our Circulating Medium, occaſioned by the Paper Currency with which the War, the Shock given to Public Credit in* 1794, *the Stoppage of the Bank in* 1797, *and the Bankruptcies of Hamburgh in* 1799, *inundated the Country, to accommodate Government, and enable the Merchants to keep up the Price of their Merchandize. Shewing, by an Arithmetical Calculation, founded on Facts, the Extent, nay the very Mode of the Progreſs, which the Paper Syſtem has made in reducing the People to Paupers. With its only apparent practicable Remedy. By Common Senſe, Author of the Letters which appeared under that Signature in the Morning Chronicle of September* 27, *on this Subject.* 8vo. 36 pp. 1s. Scott. 1800.

The preface to this tract is, in one particular, remarkably ingenuous; the writer acknowledges that he is not a free agent; that he (Mr. Common Senſe) is not *in his ſenſes.* We can atteſt the truth of his apology; and we ſhall allow him to prove it by a few of his own aſſertions: "our overflowing produce:"—"famine threatens the great maſs of productive labourers in the midſt of plenty:"—"It is not a ſcarcity of the neceſſaries of life, for they never were more plentiful." His madneſs, however, is not without ſome method and deſign; as will appear from the following ſpecimens:—"The happineſs of nations, having the neceſſaries of life, as we have, within themſelves, has no dependence whatever upon the quantity of wealth, or repreſentative of wealth, they may poſſeſs; but excluſively upon the *equitable diviſion* of its quantity:"—"the ſhare which Britain took in diſturbing the peace of the world, is undeniable:"—"It is not yet decided what the *rights of man* are: whether three fourths of the human race ſhould not think themſelves favoured, to have the honour of ſtarving, to feed—of ſinking to the ground to carry, like aſſes, the other fourth, on thoſe ſhoulders which the difficulty of procuring a ſubſiſtence for themſelves and families, has bent to the ſoil on which they tread:"—"There are but two queſtions that can divide our opinions, viz. whether the real wants of man are equal? and whether the appointed, or *ſelf conſtituted*

guardians of our rights, liberties, and property, are bound by the principles of moral juſtice, or the great rule of doing as they would be done by, had the chance of circumſtances inverted the order of things, and made their ſubjects their governors, to leave an *equal ſupply* of the neceſſaries of life to the *equal wants* of man?"—"What advantage have the oppreſſed maſs of mankind gained by civilization, and chuſing one common parent—government, for protection againſt the abuſe of ſavage liberty and power? Does the ſuperior protection which their *lives* are ſaid to receive,—for their *property cannot have leſs in any ſtate*—prove that they have bettered their condition by entering into the civilized ſtate? That protection is given to the horſe which carries his maſter, as well as to the labourer, who, by the ſweat of his brow, feeds both—for there are hoſpitals for each—and that protection will not be denied by any ſavage to the ſlave who keeps him in idleneſs and luxury." "It is ſhown clearly in the preceding ſheets, that the man of wealth neither maintains himſelf nor pays a ſingle tax: the whole of what he, and the multitude employed to gratify his various fancies, conſume, and is ſaid to pay in taxes, comes directly from the general ſtock of the maſs of productive labourers, and upon whom their conſumption is as direct a tax as that which they pay upon the farthing ruſh that lights them hungry to a comfortleſs bed, or upon the pane of glaſs which keeps out the air, and admits the ſun to warm their half covered ſkeletons, *to ſupport the ſtate.*"

It was not to be expected, that the opportunity preſented to our democratic ſcribblers by the high price of grain, of ſtirring up the multitude againſt government, would be entirely neglected by them. We muſt, however, do them the juſtice to ſay, that, as far as we have yet read on this ſubject (newſpapers excepted) they have left this buſineſs in the hands of the very baſeſt in their baſe ranks.

ART. 31. *Selections from the Correſpondence of General Waſhington and James Anderſon, LL. D. F. R. S. F. A. S. E. &c. &c. Author of ſeveral Performances, and Editor of Recreations in Agriculture, Natural Hiſtory, Arts, and Miſcellaneous Literature. In which the Cauſes of the preſent Scarcity are fully inveſtigated.* 8vo. 88 pp. 2s. 6d. Cumming. 1800.

Among the multitude of title-pages which we have ſeen in the courſe of our labours, this is the moſt admirably calculated to produce, in the readers of the ſubſequent pages, diſappointment.—Who would not expect to find, in this book, an interchange of ſeveral letters betwixt General Waſhington and Dr. Anderſon, together with ſome ideas of the General (who was a great farmer) concerning Scarcity; not indeed the Scarcity of this or the laſt year, but that of 1795 and 1796; which ideas might be uſeful in the preſent emergency? But, *nil horum!* no ſuch things are to be found in this notable *ſelection*. A tedious ſermon (for it has actually a text prefixed to it) tells us ſomething about General Waſhington, and his love of retirement; and a great deal more about Dr. A. his family-affairs, his writings, and the introduction which they procured for him to

General W. Then comes (p. 11.) ushered in by a few words written on the cover, the brief and *solitary* letter from the General, dated 25th of July, 1798; which (except an obscure mention of some of the Doctor's literary pursuits, and thanks to him for having sent a sober and honest gardener) speaks of nothing else, than the unjust, ambitious, and intoxicated conduct of France towards the United States; her threats against them of the fate of Venice, and other Italian States; the just and universal indignation of America on this occasion; and the General's resolution to head its armies for *defence*. Except two very short extracts (p. 8.) this is the whole correspondence on the part of the General.

The Doctor then continues his sermon, by a few trite "reflections suggested by the above:" and now we have, in sixteen pages, the Doctor's answer to the General; in which a great deal is said about Great Britain and France, and a work entitled "Recreations in Agriculture, &c." but hardly a word about *Scarcity*.

In the second and *last* letter, extended to forty-two pages, after devoting four of these to himself and his book, which he was then publishing in numbers, the Doctor comes to the matter of Scarcity of Grain in 1800.

This he attributes, 1st, to the depression of agriculture below trade and manufactures. Under this head, tithes and poor-rates are vehemently reprobated; but nothing is proposed in the way of amendment or substitution. The late *modifications* of the bounty on exporting corn, are said to be a virtual *abolition* of that bounty, to the great prejudice of the growth of corn. The conversion of arable land into pasture is maintained to be a general effect of these three causes. At p. 55, another discouragement to agriculture is introduced; the want of long leases; and the unwillingness of landlords to grant them, is accounted for. The depression of that class of men, called *country gentlemen* and *yeomen*, is lamented, with a mixture of truth and exaggeration; and the income-tax is represented as likely to produce their utter extinction.

We have, inadvertently, extended too far our notice of this long-winded declamation; and must conclude (over-looking *fourteen pages* of notes) by admonishing agricultural writers, from the highest to the lowest, to abstain from that competition with novel-writers, into which their whole corps seems to have entered, for the palm of *prolixity*.

POLITICS.

ART. 32. *A candid Appeal to the Nation upon the present Crisis, and the recent Change of Ministers.* 8vo. 24 pp. 1s. Lackington, Allen, and Co. 1801.

The object of this writer is, to show that the new administration have accepted their employments from the most honourable motives, and are well entitled to public confidence. He first briefly, but forcibly,

cibly, ſtates the queſtion which is underſtood to have occaſioned the reſignation of the late Miniſters, and the objections to the meaſure urged by them, ariſing both from the inexpediency and danger of the meaſure itſelf, and from his Majeſty's Coronation Oath. Here, while he anſwers the arguments of ſome advocates for the Catholic claims, and particularly thoſe of Mr. Butler, he juſtly reprobates that indifference to all religions, which aſſumes the ſpecious garb of liberality and indulgence for all. He then adverts, with affectionate energy and feeling, to the alarming illneſs of our Sovereign, which retarded the new arrangements, and, devoutly rejoicing that it has ceaſed, repreſents the arduous taſk which the preſent Miniſter has undertaken; and reaſonably argues, that "the man who ſacrifices the moſt reſpectable ſituation in the ſtate, and quits the chair which he filled with every man's conſent and good opinion, and in which he repoſed with dignity, comfort, and reputation, if he be neither a madman, nor a fool, muſt be a patriot."

The following ſpirited paragraph (which is near the concluſion) will ſhow that this ſhort tract, though manifeſtly a haſty ſketch, is the production of no ordinary writer.

"Every man feels the diſtreſſes of the time; every man can ſee the ravages of that torrent, which has overwhelmed the nations; but the ways of Providence are paſt finding out, and terrible as the diſpenſation is, it muſt be met with fortitude; complaint cannot cure it, cowardice cannot eſcape it. Not ten years are paſt ſince our country was the envy of the world; a people, that ſets the favour of Heaven at defiance, has by the favour of Heaven held ſo triumphant a career of victory, as to terrify the nations, and arm the whole ſtrength of Europe againſt us.—Behold, I conjure you, brave and generous Britons, your ſingle ſpot of earth, the ſeat of arts and ſciences, the aſylum of the ſtranger and the perſecuted, now left a ſolitary fragment amidſt the wreck of empires, the laſt ſurviving beacon, that gives light and hope to the beholder, when all beſides is univerſal darkneſs and deſpair. Can you conceive it is not now the time to join in its defence? Can you refuſe to ſecond their exertions, who throw themſelves on your candor, and, confiding in your ſupport, obey the call of their King to rally round his throne? Let no idle rumours deceive you that they are miniſters *pro tempore*—water-galls to a rainbow, that the next gleam of ſunſhine will call up again to ſtretch its lofty arch acroſs the vault of heaven.—No, they have no other maſter but their King, no other duties, but thoſe, which they are truly purpoſed to fulfil towards him and towards their country. New in their ſtations, and unpractiſed in the labours they ſucceed to, if before they can ſet to work to ſave the bottom they have embarked upon, they muſt reſolutely turn up all hands to beat off thoſe, who, regardleſs of their diſtreſs, and inſenſible to every manly feeling, are only watchful to make plunder of the wreck, be it ſo! I truſt that, for the honour of the country, there will be found few for the attack, and many for the defence." P. 21.

The remarks on Mr. Butler's publication are neat, and not ill-natured. But we are very far from approving the ſneering manner in which the writer ſpeaks of Mr. Reeves; who, rewarded as he has been

for

for his exertions in the public cauſe, would have betrayed that cauſe, had he ſuffered any perſonal obligations to warp his judgment, on ſo important a ſubject as the Catholic Queſtion.

ART. 33. *George Buchanan's Dialogue, concerning the Rights of the Crown of Scotland. Tranſlated into Engliſh; with Two Diſſertations prefixed: One Archæological, inquiring into the pretended Identity of the Getes and Scythians, of the Getes and Goths, and of the Goths and Scots; and the other Hiſtorical, vindicating the Character of Buchanan as an Hiſtorian; and containing ſome Specimens of his Poetry, in Engliſh Verſe. By Robert Macfarlan, A. M.* 8vo. 205 pp. Cadell and Davies.

The merits of Buchanan's well-known Dialogue it is not neceſſary here to diſcuſs. It undoubtedly diſplays acuteneſs of inveſtigation, and lays down *ſome* well-founded principles of government. That author is far from deſpiſing Kings, or, like ſome of our modern reformers, conſidering their office as pernicious or uſeleſs. But, on the other hand, his doctrine, that they ſhould be made *perſonally* reſponſible for the errors of their government, and indeed for all offences, and brought to trial before the people, or before judges appointed by the people, is pregnant with miſchief, and ſeems to have ſupplied a pretext to the regicides of ſubſequent periods, both in England and France. It is not, we hope, neceſſary to combat ſuch a doctrine in this age and country. But in the time of Buchanan, the excellent principle of the Britiſh Conſtitution, which at once ſecures the inviolability of the Sovereign, and the liberties of the people (namely, that "the King can do no wrong") ſeems not to have been known. The tranſlation of this Dialogue is ſpirited and perſpicuous; but as the chief principle of the Dialogue itſelf is of a dangerous tendency, and is certainly adverſe to the Conſtitution as now eſtabliſhed, we cannot conſider this as a well-timed publication.

The Vindication of Buchanan immediately prefixed, is chiefly applied to his charges againſt the unfortunate Mary Queen of Scots; who, the reader hardly need be told, has been ably (and ſome think ſucceſsfully) defended by ſeveral modern writers. Mr. Macfarlan contends for the authenticity of the Letters imputed to that Princeſs; but alſo inſiſts that, ſetting aſide that proof, the whole tenor of her conduct gave ground for the ſevereſt imputations. An apology is alſo offered for ſome fabulous ſtories adopted by Buchanan in the early parts of his hiſtory. Little need be remarked on the Archæological Diſſertation prefixed to the whole; as it is upon a ſubject of curioſity rather than real importance. An inquiry into the origin of nations, conducted upon enlarged principles, and illuſtrating their manners and hiſtory, may afford much amuſement, and ſome uſe. But Mr. M. has confined himſelf almoſt entirely to the queſtions, whether the Getes and Goths, and whether the Getes and Scythians, were the ſame people? And whether the Scots are of Gothic or Celtic origin? In oppoſition to Mr. Pinkerton, he contends againſt the identity of thoſe ancient nations, and maintains, according to the general opinion, the

Celtic

Celtic origin of the Scots. His authorities are ample, and the arguments deduced from them appear to us to be juſt.

MISCELLANIES.

ART. 34. *The Controverſy between Mrs. Hannah More and the Curate of Blagdon, relative to the Conduct of her Teacher of the Sunday School in that Pariſh; with the original Letters and explanatory Notes. By Thomas Bere, M. A. Rector of Butcombe, near Briſtol.* 8vo. 3s. Jordan. 1801.

There is a fallacy in the title-page of this ſingular production. The reader will be induced to conſider the Curate of Blagdon and Mr. Bere as two diſtinct perſons, whereas they are one and the ſame. Whoever ſhall peruſe the pamplet will, perhaps, at firſt ſight, be impreſſed with the inſtances produced in the Letters, of the ſchoolmaſter's fanaticiſm, and the depoſitions of the witneſſes produced to prove them. He may alſo poſſibly think, that Mrs. More did not interpoſe ſoon enough to check his indiſcretions; but, on the other hand, he will conſider that this is Mr. Bere's own ſtory; and that he muſt in juſtice ſuſpend his deciſion till he hears the other ſide of the queſtion. It may alſo be obſerved, that Mr. Bere's witneſſes are ſeveral of them old women, who cannot write their names; and that ſtrong objections have been made to the character of the principal witneſs. (See p. 57.) It appears again, from Sir Abraham Elton's Letter, (XXIX. p. 81) that theſe depoſitions were poſitively contradicted and impeached, by the counter-evidence of very credible witneſſes in favour of the ſchoolmaſter, to which very little attention ſeems to have been paid by the Blagdon tribunal, and which they did not even condeſcend to take down in writing; ſo that, in fact, the man was condemned on *ex parte* evidence.

On our part, it is a matter of juſtice to add, that it is a fact well known, and confirmed by the teſtimony of all the clergymen reſident in the pariſhes where Mrs. More has eſtabliſhed ſchools, that ſhe invariably places them under the direction and controul of the officiating miniſters; that ſhe does nothing without their approbation; that ſhe guards her ſchools with the greateſt vigilance againſt the appearance of enthuſiaſm; that, where they have continued for any length of time, the Methodiſts have loſt all their influence, and have been induced to leave the place; and, finally, that they have always increaſed the congregations, as well as the number of communicants, in the pariſh churches where they have been encouraged.

It is therefore highly probable, that the ſame good effects were produced, and the ſame diſcreet management obſerved, at Blagdon.

We ſhould probably have never heard a word of the ſchoolmaſter's enthuſiaſm from Mr. Bere, if he had not conceived himſelf to have been perſonally ill treated by him. See Letter II. pp. 16, 17.

But the moſt complete and deciſive anſwer to this pamphlet is this plain and undeniable fact; that Dr. Croſſman, the rector; the Biſhop

of

of Bath and Wells, the dioceſan; and Dr. Moſs, the chancellor, though they at firſt entertained a favourable opinion of Mr. Bere, and of his conduct with reſpect to the ſchoolmaſter and ſchool at Blagdon; yet afterwards, upon the fulleſt inveſtigation of the queſtion, and the moſt ſolemn and mature deliberation, they entirely changed their opinion, and all concurred in removing him from the curacy.

ART. 35. *Etiologia; or, an Anſwer to the Queſtion, When does the Nineteenth Century Commence?* 8vo. 43 pp. 1s. Johnſon. 1800.

Whether this pamphlet has, or has not, had much influence in ſettling the great diſpute on the topic mentioned in its title, we know not; but it ſeems to us to place it, in many inſtances, in a very good light. We ſhould object chiefly, if we objected at all, that more is ſaid about it, not perhaps than, to ſome minds, the ſubject might demand, but rather than clearneſs allowed; ſince a ſubject is liable to be obſcured by being handled too minutely. One obſervation ſeems to us to place the whole in a very plain light. It is this: that the difficulty belonging to the Queſtion, has ariſen ſolely from the inaccuracy of our idiom, in uſing the cardinal number for the ordinal. We ſay the year eighteen hundred, or 1,800, when we mean, and ſhould ſay, the eighteen-hundredth year. Tranſlate this into any language of more ſcrupulous conſtruction, and all doubt is removed. Thus in Latin, "Anno Milleſimo octingenteſſimo," literally, "the one thouſandth and eight hundredth year," (which would be the language of every ſcholar, from the invention of the date till now) immediately makes it clear, that the hundredth year was not then completed.

The title ſhould be Eteologia, if taken from ἔτος.

ART. 36. *A Propoſal on Behalf of the Married Poor.* 8vo. 52 pp. 1s. 6d. Arch. 1801.

After curſorily going through the ſyſtem of our poor laws, touching on its principal defects, and repreſenting in ſtrong, and we fear juſt terms, the diſtreſs to which induſtrious married labourers are liable, this author propoſes "a commiſſion of ſix reſpectable perſons, in every pariſh or diſtrict, who contribute largeſt to the aſſeſſed taxes, three of them to form a quorum, for the care and relief of the poor who have families therein;" and he ſuggeſts, that "it be uſeful to arm them with ſome power and controul, at leaſt by way of appeal, over the overſeers and ſuch pariſh officers, who may have the direction and management of the poor, in order to attain the moſt beneficial effects from the mode of relief propoſed."

Theſe inſpectors, he propoſes, ſhould act as a permanent board "for apportioning relief to be adminiſtered at the houſes of the poor having children, and allowing to every labourer and poor artizan, whoſe wages do not exceed 15s. per week, if within twenty miles of the metropolis, 1s. per week, at leaſt, for every child born in lawful wedlock, and

and the like allowance to ſuch as ſhall reſide more than twenty miles from the metropolis, whoſe wages ſhall not exceed 12s. per week, until their reſpective children ſhall attain the age of ſeven or eight years, and for every lawful child of a widow 1s. 6d. per week."

Some eſtabliſhment, or ſome authority, ſimilar to that above propoſed, might probably be attended with beneficial effects; but we doubt whether a ſufficient number of perſons qualified to form ſuch a board could be found in many of the ſmaller pariſhes, or leſs opulent diſtricts of the kingdom; and we ſuſpect that an appeal from the overſeers to ſuch a board would often be *ab eodem ad eundem.* Perhaps the object might be better anſwered by increaſing the power of the magiſtrates, and eſtabliſhing more regular and frequent meetings of juſtices for this particular purpoſe.

ART. 37. *The Contemplative Philoſopher; or, ſhort Eſſays on the various Objects of Nature throughout the Year; with poetical Illuſtrations and moral Reflections on each Subject. Two Volumes.* 12mo. 8s. Rivingtons. 1800.

"These Eſſays appeared originally in the Univerſal Magazine, between the years 1785 and 1792; the ſubject of each paper ſuitable to the month in which it was inſerted." This is the ſubſtance of the Advertiſement prefixed to this work. They appear highly deſerving of republication; and may be recommended ſtrongly, and particularly to young perſons.

ART. 38. *Ce que nous avons été, ce que nous ſommes, et ce que nous deviendrons. Par Pierre Fournié, Clerc Tonſuré.* 8vo. 6s. Dulau. 1801.

We entertain not the ſmalleſt doubt but that Monſ. Pierre Fournié, Clerc Tonſuré, as he calls himſelf, is a good ſort of a well-meaning man; but ſuch an incomprehenſible jargon of enthuſiaſm and fanaticiſm was hardly ever put together. The Deity, Jeſus Chriſt, Satan, and the World, are, among other abſurdities, repreſented in the form of planets (p. 240) acting upon each other, and moving in different orbits, like Saturn, Jupiter, &c. &c.

ART. 39. *Two Biographical Tracts. 1. Obſervations on Mr. Holliday's Life of William late Earl of Mansfield. 2. Thoughts on the Judicial and Political Life and Character of the ſaid Lord Chief Juſtice of the Court of King's Bench. Illuſtrated with a Variety of Notes and References. By an ancient Member of the Inner Temple. Vol. I. Part I.* 8vo. 216 pp. 4s. Murray and Highley.

This unfiniſhed fragment of a book is more ſtrange in its conſtruction, even than the work againſt which it is aimed. The intention of the author is profeſſedly to prepare the way for a new life of Lord Chief Juſtice Mansfield; but he ſeems to have a more *unbiographical* prejudice upon his mind than the former writer—a prejudice *againſt* the ſubject

ſubject of his work. Under ſuch circumſtances, we ſhould be very ſorry to ſee a Life of Lord M. undertaken. But the crude farrago here preſented to the public, is little likely to excite a wiſh in a ſingle mind, for a life written by ſuch a pen.

ART. 40. *Traité des Sons de la Langue Françoiſe, ſuivie du traite de l'orthographe, et de celui de la Ponctuation. Par M. L'Abbe Léviſac.* 8vo. 107 pp. 3s. Dulau and Co. 1800.

The talents and qualifications of the Abbé de Leviſac, for illuſtrating his native language, have been ſo fully evinced by prior publications, that the ſtudents of French will hear with pleaſure of a work from him, on the ſubjects here mentioned. Theſe treatiſes, on the ſounds, orthography, and punctuation of that language, complete his work, entitled "L'Art de parler et d'ecrire correctement la langue Françoiſe."

ART. 41. *The Elements of a polite Education; carefully ſelected from the Letters of the late Right Hon. Phillip Dormer Stanhope, Earl of Cheſterfield, to his Son. By G. Gregory, D. D. Author of Eſſays, hiſtorical and moral; of the Economy of Nature, &c.* 12mo. 452 pp. 4s. 6d. Phillips, &c. 1800.

That the utility of theſe famous Letters, for the inſtruction of youth, might not be loſt to the public, from the diſguſt attached to ſome part of their contents, Dr. Gregory has condeſcended to extract from them all the matter that he deemed valuable. "I believe," ſays he, "that I have preſerved in this volume all that is really uſeful in the four volumes of Lord Cheſterfield's Letters; I have omitted only what was exceptionable, or what was mere repetition." His Lordſhip's Letters thus compreſſed, may certainly be put into the hands of youth as models of epiſtolary ſtyle, and as containing much practical knowledge of mankind.

ART. 42. *A conciſe Engliſh Grammar for the Uſe of Schools. By the Rev. B. Willis.* 12mo. 158 pp. 3s. 6d. Mawman, &c. 1801.

This compilation is intended as a ſchool-book, and being well arranged, ſeems calculated to be uſeful for that purpoſe. Engliſh Grammars have been ſo multiplied within a few years paſt, that, without a very minute and laborious examination, their reſpective merits cannot be appreciated. Few are ſo deficient as not to anſwer the purpoſe reaſonably well; and, in the preſent caſe, experience has been had by the author of the uſe of his work.

ART.

ART 43. *Cautions to young Sportſmen.* 8vo. 24 pp. 6d. Robſon. 1800.

This ſmall tract being written with the humane deſign of preventing dangerous or fatal accidents, which frequently occur through the inexperience of young men, will certainly obtain a proper conſideration from the perſons concerned. It will add new weight to the ſuggeſtions, if we mention, that it is underſtood to be written by Sir Thomas Frankland. A great part of it regards the ſafe uſe and management of the double-barrelled gun.

ART. 44. *The Principles of Engliſh Farriery vindicated; containing Strictures on the erroneous and long exploded Syſtem, lately revived at the Veterinary College, interſperſed with curſory Remarks on the Syſtems of Solleyſell, de Saunier, de la Forſe, &c. &c. In which is fully diſplayed, the Superiority of Engliſh Farriery over that of foreign Nations. By John Lane, A. V. P. late of the Second Regiment of Life-Guards.* 8vo. 97 pp. 4s. Riebau, &c. 1800.

As our countrymen excel in the breed, and in the general management of horſes, it is not improbable that they are ſuperior alſo in the medical and œconomical treatment of them. The patriotic attempt of this A. V. P. will therefore deſerve the conſideration of ſtudents in this branch of knowledge; and if he occaſionally rides the high horſe, he is likely, from his profeſſional experience, to do it with ſecurity.

FOREIGN CATALOGUE.

GERMANY.

ART. 45. *Ueber die mittel Naturgeſchichte gemeinnützıger zu machen, &c.—On the Means of rendering Natural Hiſtory more uſeful, and of introducing it into common Life, and among the different Claſſes of Society; with the Plan of a Series of Works tending to promote this End, by* F. J. Bertuch. Weimar. 4to. with three Plates.

Every one, ſays M. *Bertuch*, is convinced of the important and general influence which the knowledge of natural hiſtory has on agriculture, manufactures, commerce, the arts, and on political and domeſtic œconomy. It is now taught, and looked upon to be indiſpenſably neceſſary,

neceſſary, in different univerſities and colleges; it conſtitutes a part of public and private inſtruction; every day the number of its amateurs increaſes, and new ſocieties are formed which occupy themſelves with it. But ſtill, notwithſtanding the great progreſs it has made, conſidered as a *ſcience*, it is very far from having received the numerous applications to the purpoſes of ſociety, of which it is capable; and the knowledge of natural hiſtory is not yet ſufficiently diſſeminated, more particularly among the inferior claſſes. The advantages reſulting from it would, however, be found not leſs important than numerous. It would contribute moſt effectually to deſtroy many prejudices which ſtill prevail among the lower ranks of the people, detrimental to their daily employments and operations; it would teach them to avail themſelves of a variety of indigenous natural productions for the neceſſities of life, to avoid the dangers to which they may otherwiſe be expoſed from different animals, noxious plants, or minerals, &c.

M. *Bertuch* ſpeaks afterwards of the cauſes by which hitherto the general propagation of the knowledge of Natural Hiſtory has been ſo much retarded. Natural hiſtory has been treated in ſo ſcientific and learned a manner as to place it beyond the comprehenſion of thoſe perſons who do not make an immediate ſtudy of it. The want likewiſe of good figures, or objects of Natural Hiſtory, is another great impediment to its general diſſemination, as well as that of ſuitable elementary books. M. *Bertuch* proceeds, in the next place, to the means of removing theſe obſtacles. The *firſt mean*, a complete enumeration of all known natural bodies, and of their characters, or, rather, a good *Syſtem of Nature*, executed after the particular views conformable to the propoſed plan. The *ſecond mean*, the adoption of an eaſy and natural ſyſtem of claſſification, founded on the exterior and viſible relations of bodies, becauſe their anatomical, chemical relations, &c. are not adapted to vulgar comprehenſion. M. *Bertuch* propoſes, with this view, the ſyſtem of M. *Batſch*, as the moſt eaſy and natural. The *third mean*, good figures of the three kingdoms of Nature, publiſhed in ſyſtematical order. As theſe engravings form the baſis of the undertaking announced by M. *Bertuch*, he enters into conſiderable detail with reſpect to them. The *fourth mean*, certain elementary books on Natural Hiſtory, adapted to the comprehenſion of the vulgar, and calculated to render the knowledge of it more popular. The *fifth mean*, inſtruction in this ſcience, according to theſe elementary books. The *ſixth mean*, the eſtabliſhment of ſocieties of Natural Hiſtory among the ſtudents in each univerſity. The *ſeventh mean*, the formation of collections of Natural Hiſtory, for the ſcholars in the different ſchools.

After theſe preliminary obſervations, Mr. *B.* gives the plan of a work, which he has been employed in preparing for many years, and of which the execution requires all the talents and zeal of the intended author. The engravings, as has already been obſerved, conſtitute the principal part and baſis of this work; to execute which, Mr. *B.* has himſelf been obliged to form deſigners, engravers, and illuminators, who might poſſeſs a taſte for objects of Natural Hiſtory. He is aſſiſted in this undertaking by Mr. *Tunke* of Deſſau, and Mr. *Batſch*, Profeſſor of Natural Hiſtory at Jena.

The

The works which Mr. *B.* announces, and which he means to publiſh ſucceſſively, are:

1. *Engravings of univerſal Natural Hiſtory* of the three kingdoms, with a complete enumeration of all the natural bodies, at preſent unknown, and a *ſynoptical Table of their characters.*

2. A *Manual* for the uſe of thoſe who are to teach popular Natural Hiſtory in ſchools and ſeminaries, or for amateurs who wiſh to inſtruct themſelves, without ſtudying the ſcience *ex-profeſſo.*

3. *Elements* of popular Natural Hiſtory, for the uſe of ſchools.

4. An *Abridgment* of popular Natural Hiſtory, for the uſe of inferior and country ſchools, with a ſelection of the moſt neceſſary figures.

The engravings will be in large quarto, and appear by *cahiers*, in the three natural kingdoms together. Mr. *B.* conceives, that the animal kingdom will contain about 240, the vegetable 200, and the mineral about 60 plates. That amateurs may be enabled to form ſome judgment of the execution, three, one for each kingdom, are annexed to the preſent work. For the accommodation of foreigners, Mr. *B.* will likewiſe publiſh a French edition of the ſhort text which is to accompany the engravings. *Ibid.*

ART. 46. Chriſtiani Theophili Kuinœl, *Prof. Lipſ. Narratio de* Joanne Friderico Fiſchero *ad Virum Magnificum et ſumme Rev.* Franciſcum Volkmarum Reinhardum, Theol. D. &c. 1800. Leipzig, 8vo.

Of the late *J. Fr. Fiſcher*, whoſe merit as a philological and exegetical ſcholar is generally acknowledged, the author of this eulogium addreſſed to Fr. V. Reinhard, ſays, p. 20: *Noſti quam diligens fuerit diei diſpenſator, quam mirabilem a natura alacritatem facilitatemque agendi habuerit, quantopere fugerit aſſiduam et promiſcuam cum aliis conſuetudinem, quam ſobrie et temperanter vixerit. Laborandum eſſe dictitabat, et ſaepius eum affirmare memini, ſe, quanquam ſenem, quotidie diſcere debere nec aliis ſuas invidere voluptates, ſe enim unicè literis delectari, et ſtudium literarum ac virtutis anteponere ſtudiis rebuſque aliis omnibus.* The principles of his exegetical inſtruction are thus, in part, deſcribed by Prof. K. *ridebat eos*, (ſays he, in p. 26) *qui neglecta plenaque linguarum veterum et legum juſtæ interpretationis cognitione, commendarent et nimiis laudibus extollerent interpretationem practicam ſive moralem, qua noſtra ætate quamplurimi tantopere abuſi ſunt. Ipſe in explanandis illuſtrandiſque ſcriptorum ſacrorum locis aſſidue grammaticis illis ſubſidiis utebatur*, &c. As inſtances of writers who, among others, are underſtood to have availed themſelves of the labours of the late *Fiſcher*, to increaſe their own literary fame, we find here mentioned *Bahrdt*, who had the aſſurance to publiſh, in his own name, his *(Fiſcher's)* Prælections on *Malachi*, which had been lent him to tranſcribe; and *Dathe*, the ſuppoſed author of the excellent and much-eſteemed Diſſertation *de* Aquilæ *reliquiis in* Hoſea, &c. *Ibid.*

ART.

ART. 47. *Codicis Uffenbachiani, qui epiſtolæ ad Hebræos Fragmenta continet, recenſus et ſpecimen ære exſculptum, auct.* H. Ph. Conr. Henke. Helmſtädt, 4to. 1800.

As this valuable MS. (*Wetſtein* and *Grieſbach*, Cod. 53) which is now preſerved in the library at Hamburg, had been very imperfectly deſcribed by *Majus*, *Wetſtein*, and *Bengel*, the author has certainly rendered an important ſervice to the biblical critic, in paying the attention to it which he has done. He conſiders it to belong, at leaſt, to the *ninth* century; and we perfectly ſubſcribe to the judgment of *Bengel*, when he ſays, that *ſi integer hic extaret codex, hodie vix parem haberet.* As the MS. is generally very free from errors, it is the more remarkable, that v. 1. of ch. ii. is entirely omitted in it; which, indeed, is not abſolutely neceſſary to complete the ſenſe. Inſtead of the common reading χαριτι θεου, ch. ii. 9, it has likewiſe the other χωρις θεου, which the author of this Programma is diſpoſed to prefer. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

P. C. whoſe hand we perfectly recognize, might have written in a more friendly ſtyle. We are willing, however, to aſſure him, that, in our review of Mr. Gilpin's *Hints for Sermons*, we meant to cenſure only thoſe who preſume to write *againſt* the doctrine in queſtion. We had even particular perſons in our eye, whom we forbore to mention, leſt we ſhould engender the very diſputations we wiſhed to diſcourage. In the other matter alſo, our reſpect for private worth produced a forbearance, which candour certainly will not miſinterpret; particularly when it is conſidered, that we made ſome objections, and hinted at many more.

LITERARY INTELLIGENCE.

A fourth volume of *Mr. Burke's* works is in the preſs, containing the pieces printed ſince the publication of the three quarto volumes which appeared during his life.

An octavo edition of the whole of *Mr. Burke's* works, in eight volumes, is alſo preparing for publication.

A fourth volume of *Sermons*, by the late *Dr. Samuel Carr*, will appear in the courſe of the preſent month.

A collected edition of *Goldſmith's* works is nearly ready for publication, as alſo a new edition of *Johnſon's* works, and of thoſe of *Locke*.

A new edition of the works of *Dean Swift*, in eighteen volumes, octavo, improved from that publiſhed by Mr. Sheridan, in 1784, has been ſome time in the preſs, under the direction of *Mr. Nichols*, and may be expected in a few weeks.

Mr. Todd's edition of *Milton*, in five volumes, octavo, will appear early in June.

Mr. Jones's works are in great forwardneſs.

A new edition of *Dr. Langhorn's* tranſlation of *Plutarch's Lives*, in ſix volumes, octavo, will ſoon be ready for publication.

Mr. Maurice's Modern Hiſtory of Hindoſtan, is in ſome forwardneſs at the preſs.

Mr. Kett has nearly completed his work on the *Elements of general Knowledge*, intended for the uſe of ſtudents in the univerſities, and the higher claſſes of ſchools.

The *Rev. Mr. Bingley*, of Peter Houſe, Cambridge, has, ready for the preſs, a work entitled *Sketches of Nature, deſcriptive principally of the Economy of the Animal and Vegetable Kingdoms*. He is alſo preparing a *Synopſis of Britiſh Zoology*, on the plan of Dr. Withering's arrangement of Britiſh plants.

We underſtand that the Magiſtrates in the *Southern part of Weſtmorland*, intend to compile and publiſh a regular account of their Townſhips, with the numbers of the inhabitants, from the returns of the Overſeers under the late Act. As this plan will be highly uſeful to Magiſtrates, if completed throughout England, it is earneſtly hoped that the example will be followed.

The work for *Weſtmorland* is chiefly promoted by *Mr. Wilſon*, of *Caſterton Hall*, near Kirkby Lonſdale.

ERRATA.

In our Review for March, p. 179, l. 3, for *parliaments*, read *bailments*. Line 5, for *applicable*, read *applied*. Line 17, for *adequate*, read *inadequate*. P. 180, l. 18, 19, for *Conyer's*, read *Comyn's*.